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The CHRISTIAN CENTURY

Published Weekly

Restore Rationing!
An Editorial

The Protestant Situation
By Charles Clayton Morrison

Theology and the Bomb
An Editorial

Dr. Piper's Bible
By Morton S. Enslin

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In This Issue

CHARLES CLAYTON MORRISON

continues in this issue his series of articles on "Can Protestantism Win America?" The series will appear in weekly installments.

MORTON S. ENSLIN

is professor of New Testament at Crozer Theological Seminary, Chester, Pennsylvania, a position he has held since 1924. He is editor of the *Crozer Quarterly* and author of a number of books and articles on the New Testament. Dr. Enslin's article in this issue is in answer to the series by Otto A. Piper on "What the Bible Means to Me," which appeared recently in these pages. Incidentally, that series called forth an unusually large number of letters from readers, both for and against the author's position.

W. F. ALBRIGHT

is connected with the Oriental Institute of the University of Chicago. For eleven years he was director of the American School of Oriental Research in Jerusalem, and for some time was professor of Semitic languages and Oriental archeology at Johns Hopkins University.

SIERK COOLSMA

begins in this issue his contributions as correspondent for The Christian Century in Holland. A minister of the Netherlands Reformed Church, Dr. Coolsma is now pastor at Sittard, a small Protestant center in the almost totally Roman Catholic area of South Limburg in southern Holland. Before that he had served in the industrial center of Enschede. He teaches "Protestant religion" in a Roman Catholic college at Sittard, and during the war worked in the resistance movement with Catholic priests and fellow Protestants. He writes that his first contact with The Christian Century after six years came when an American army chaplain who had brought his men to Dr. Coolsma's church gave him a copy.

The CHRISTIAN CENTURY

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April 10, 1946

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Calendar of Coming Events

April 3, 4, 10, 11. Shaffer Lectures, Northwestern University, Evanston, Ill.; Fred Eastman, speaker.
April 7-14. Southern Baptist Convention Training Union Week.
April 10. Central Methodist Church, Detroit, Lecture Course; Diosdado M. Yap, speaker.
April 10. United Laymen's Lenten Service, Harrisburg, Pa.; Hobert D. McKeehan, speaker.
April 14. Chicago Sunday Evening Club; Walter H. Judd, speaker.
April 21. Easter.
April 21. Chicago Sunday Evening Club; Laurence M. Gould, speaker.
April 22-25. Spring Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.
April 23-24. National Conference of Church Leaders Race Relations Meeting, Lincoln University, Pa.
April 23-26. National Council on the New Approach to the Alcohol Problem, Chicago.
April 24. Central Methodist Church, Detroit, Lecture Course; Martin K. Bovey, speaker.
April 24-26. Associated Church Press, Washington, D. C.
April 24-May 3. National Association of Evangelicals Conventions, Minneapolis.
April 26-28. Methodist Student Movement State Conferences, East Lansing, Mich.; Kent, Ohio.
April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.
April 28-29. Lutheran Seminar, Champaign, Ill.
April 29-30. Annual Convention, Pennsylvania Council of Churches, Harrisburg.
April 29-May 1. Nebraska Synod, United Lutheran Church, South Sioux City.
April 29-May 1. Washington-North Idaho Disciples of Christ Ministers' Parliament, Yakima, Wash.
April 29-May 2. Kansas Synod, United Lutheran Church, Chapman.
April 30-May 4. School for Ministers' Wives, Grailville, Loveland, Ohio.
May 1-18. General Conference, Colored Methodist Episcopal Church. Church Lane Tabernacle, St. Louis.
May 2-4. Iowa Baptist Sunday School Convention, Des Moines.
May 3-4. Southwest Interseminary Conference, Texas Christian University, Fort Worth, Tex.
May 5. South Middlesex Conference, First Parish Church, Weston, Mass.
May 5-12. National Family Week.
May 7-9. Community-Centered Church Convention, Columbus, Ohio.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
May 12-14. Southern Baptist Woman's Missionary Union Convention, Miami, Fla.
May 14-17. Northwestern District Convention, American Lutheran Church, Fairfield, Wash.
May 15-20. Southern Baptist Convention, Miami, Fla.
May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 12-16. Church of the Brethren Annual Conference, Wenatchee, Wash.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

AND when he had said this, he went on ahead, going up to Jerusalem. When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

Sixth Week In Lent

Luke 19:28-40 in the Revised Standard Version of the New Testament. Copyright 1946 by the International Council of Religious Education and used by permission.

Establish Potsdam Policy On Permanent Basis

ALLIED AUTHORITIES in Berlin have announced the completion of their plan to reconstitute the German economy. Lacking other instructions from their governments, the members of the Allied control commission built this plan around the Potsdam declaration of August 1945. Basing their calculations on a German population of 66,500,000, they seek to establish a standard of living in Germany equal to the 1932 level. It would be interesting to know why they selected that fateful year. Then the total number of unemployed reached 6,014,000 and the consequent unrest set the stage for Hitler's accession to power early in the following year. Will it be different in 1949, when the Allied commission expects to reach its goal? The commission adds 14 more industries to the five that have already been abolished and prohibited. Included in the new ban are the production of synthetic gasoline, oil and rubber. Presumably Allied suppliers of these materials will not grieve over the elimination of these competitors. On the constructive side, it must be noted that agreement on any plan, even a bad one, is better than the indecision which has stultified all attempts at recovery up to this time. The new plan encourages the production of coal and permits the building up of exports to pay for the food Germans must continue to import. It treats Germany as an economic unit, thus settling at least temporarily the French attempt to detach the Ruhr from the rest of the country. As a whole, however, it is impossible to view this policy, now reduced to the stage of a working blueprint, as anything else than economic lunacy and political madness. It will keep Europe in turmoil until it is abandoned.

UNO Lets Russia Walk Out

WHEN THE RUSSIAN delegate walked out of the Security Council, he revealed that the fundamental difference between Russia and the rest of the world concerning the functions of the international organization is as wide as ever. His walkout amounted to a reaffirmation of Russia's right to veto discussions which she finds embarrassing as well as actions she does not like. On the other hand, insistence by the other members of the Security Council that the council must deal promptly with Iran's complaint against Russia underscores the determination of the United Nations majority that the veto shall not apply to the discussion of issues affecting world order, even if these issues are raised by a small nation. Unfortunately, this central fact is obscured by a number of related questions which tend to blur the full seriousness of the Russian action. One of these is Russia's demand for oil concessions in northern Iran. Our objection to Moscow's claim would come with better grace if it were

not suspected that our state department is attempting to protect a Standard Oil Company concession in that region that dates back to 1920, a time when Russia was beset from all sides. Britain's opposition to Russia's demand would seem less disinterested if the Anglo-Iranian Oil Company were not taking 10,000,000 tons of oil a year from its fabulously rich concession in southern Iran. Moreover, the charge that Russia is using the threat of force to extort agreements is made by the United States, which continues to occupy various points from Iceland to China, and by Great Britain, whose soldiers remain in Greece, Egypt, Indonesia, the Levant, Irak and Palestine. As this is written, the one point which is clear is that the UNO can continue to function only by recognizing that on any given issue it can move only as far as the unanimous consent of the Big Three will permit it to move.

Why Should Such Plans Surprise Anyone?

ACCORDING to press dispatches the newspapers in Spain are all stirred up by reports that exiled Spanish republicans have agreed, if the republic is restored, to disestablish the Roman Catholic Church. Part of the Catholic press in this country treats the item as though a great and amazing conspiracy had been uncovered. But why should anyone be either surprised or indignant? With the record of the past ten years in Spain what it has been, nothing can be predicted with more confidence than that a return to power by the republicans will bring a loss of power for the church. Liberal government in Spain, as elsewhere in Latin Europe, meant freedom of religion and a laicized public school system. Franco's reactions brought back a monopolistic position for the Roman Church, with virtually complete clerical control of the schools and compulsory attendance at mass extending even to prisoners in Franco's crowded jails as well as to all members of the armed forces. Is it any wonder then that when exiled republican leaders got together in Mexico City a few years ago to plan against the fall of Franco, which they thought was sure to come eventually, they should have agreed to various measures of disestablishment and of a financially punitive nature against the church and clergy which they regarded as having played so large a part in undermining the former republic? This virtual certainty of heavy penalties against the Roman Catholic Church in the event a new Spanish republic comes into being is one reason why, with Franco wobbling, the Vatican hopes that a Bourbon monarchy may supplant the dictator.

State Department Proposals For Atom Bomb Control

THE STATE DEPARTMENT'S committee on atomic energy has made public an extensive plan for placing all atomic bomb plants and stockpiles of fissionable material under direct control of the United Nations Organization. The plan was immediately transmitted to the Senate's atomic energy committee by Secretary Byrnes with a covering letter which, while careful to say that it was not yet a statement of official policy, called it "a suitable starting point for the informed public discussion" out of which policy will emerge. The report was really the work of four men: David E. Lilienthal of the TVA, J. Robert Oppenheimer of Los Alamos fame, Charles Allen Thomas of the Monsanto Chemical Company, and Henry A. Winne, vice-president in charge of engineering of General Electric. To study it properly, our readers should obtain the lengthy text from the state department. It may be pointed out here, however, that the report, if translated into public policy, would do at least four things. First, it would prove to the rest of the world that the United States has no desire to maintain its monopolistic control of the atom bomb. Second, it would meet the fact that sovereignty and national security are incompatible in the atomic age by ending all sovereign controls over atomic bomb materials and plants and placing them under the direct control of the UNO. Third, it would satisfy the desire for effective inspection and control of atomic industry by "denaturing" plutonium in such a way that, when introduced into the ordinary channels of industry, it could not be used for bomb manufacture. And fourth, by allowing only denatured fissionable materials to go into ordinary trade channels, it would insure that national and civilian interest would be concentrated on the constructive uses of atomic energy. All this the state department's plan would bring to pass by gradual stages. However, these would keep pace with the "five to twenty years" period of possible development envisaged by the report, so that when all other nations attained complete knowledge of bomb-making processes, simultaneously the complete internationalization of the whole atomic armament industry and its redistribution throughout the earth would be achieved.

Reuther Elected to Lead Auto Workers Union

PROFOUND SIGNIFICANCE attaches to the election of Walter P. Reuther as president of the United Automobile Workers. Frankly, Reuther's victory surprised us. With conservative elements in the high command of the C.I.O., as well as of the auto workers union, combined against him, and with a not too successful strike just behind him, we would not have been surprised had this young labor leader found it hard to retain his old office, let alone advance to the union's presidency. But the election showed that the rank-and-file wanted union leadership of the type Reuther represents. This carries great meaning for the whole industrial future in this country. To judge by most of the daily press, Reuther's new type of labor leadership consists principally in the fact that he does not drink, smoke or gamble. Those are undoubtedly admirable qualities, but they are hardly of first importance. The reason Walter Reuther symbolizes a change in labor leadership is because he stands for the idea of union responsibility to the interests of the consuming public as well as to the pay envelopes of union workers. And this leads him logically, indeed inevitably, to seek a share for labor in the responsibilities of management. As the head of the largest and one of the most vigorous unions, Reuther is certain to keep both these principles before the public. He will consider his term in

office disappointing unless in some measure he sees them put into effect. Big business management may regard the rise of such a union leader with apprehension. It may be able, for the time being, to thwart him. But if it is wise it will see in his election a warning to get ready for the inevitable. Meanwhile, it will be instructive to watch whether the communist minority in the U.A.W., having failed to unseat Reuther, now tries to destroy this union simply because it cannot control it.

Czech Church Fears World Council Too Lenient

AS A FOOTNOTE to the article by Robert Root, "Are the Czechs Being Christian?" which appeared in our issue for March 20, consider a wireless dispatch from Geneva to the Religious News Service: "The Czechoslovak Church, largest Protestant body in Czechoslovakia, has sent a message to the provisional committee of the World Council of Churches protesting against a resolution adopted at its recent meeting here regarding compulsory transfer of Germans from Allied occupation zones. In its message the Czech Church, which is not a member of the World Council, charged the provisional committee with protecting Germans 'who provoked their present plight by their own limitless arrogance.' The committee, it added, 'did not find words of Christian sympathy for the suffering innocent of Slavonic nations under German domination.' The message asserted that former citizens of German nationality 'committed the worst crimes against the Czechs and Slovaks' and warned that their continued presence in Czechoslovakia would 'lead to open hostility and the destruction of international peace.' The Czech Church declared it will refuse to participate in interchurch aid from Western churches 'until the ecumenical headquarters takes into consideration the historical necessity of self-preservation, and the conditions of human existence for a Slav nation endangered twice in a century by pan-German imperialism.'" In reply the World Council pointed out that its resolution was adopted by a body that contained many who had been imprisoned by the nazis, and added: "But the members meant it when they proclaimed that to seek vengeance against former enemies by depriving them of the necessities of life or by mass expulsion of their populations can only bring fresh disaster to the victorious nations."

Dutch Youth Refusing to Serve in Indonesia

HOLLAND is heading into a stern struggle over conscientious objection to military service in Indonesia. According to Worldover Press, numbers of young Dutchmen have refused, for reasons of conscience, to report for duty in the Dutch East Indies, and have been sent to their homes to await a court decision which will clear up the legal status of the matter. If the courts rule that the government is proceeding legally in drafting Dutch youth for service in putting down the rebellion in Java and Sumatra, these conscientious objectors expect to be tried on the charge of desertion. A committee is therefore being formed in Holland to give them such support as is possible. The Dutch constitution forbids sending any troops overseas except with their own consent. However, in order to provide forces for suppression of the Indonesian revolt, Queen Wilhelmina has given the royal assent to a cabinet action which suspends this constitutional provision. It remains to be seen whether the Dutch courts will uphold the queen's action. If they do, and the government goes through with its plans to send a new division of conscripts to the Far East, the young Hollanders who for humanitarian, political or religious reasons are refusing to answer the summons to army service will face a grim ordeal.

British Universities to Help Monte Cassino Library

SOMEWHAT PARALLELING the proposals heard in this country to extend special aid in the rebuilding of Hiroshima and Nagasaki, Japanese cities leveled by atomic bombs, is the effort of British church and university bodies to restore the library of the Benedictine abbey on Monte Cassino in Italy. The main difference is that the American proposal is still nothing more than talk, while the British are actually raising the money for their enterprise. It is now widely realized that the operations against Monte Cassino, so widely heralded while they were in progress, were among the most badly managed in the war. The destruction of the historic abbey is acknowledged to have served no military purpose. Among the most precious things lost in this senseless bombing were the books in the great library, which had been growing almost from the days of St. Benedict. Many ancient manuscripts and volumes have been destroyed forever. But a group of British cathedrals and colleges, most of them founded originally by the Benedictines, now propose to do what they can to restock the Monte Cassino library. Among the cathedral chapters sharing in this enterprise are Canterbury, Coventry, Durham, Ely, Gloucester, Winchester, Worcester and Westminster. Among the colleges are Magdalene and Jesus at Cambridge, and Christ Church, Trinity and Worcester at Oxford. In such days as these, it is pleasant to be able to report an enterprise of this character.

Dr. A. W. Palmer Goes on the Air

A NEW religious radio program that intelligently religious people do not need to be ashamed of is news. When Dr. Albert W. Palmer became president emeritus of Chicago Theological Seminary a few months ago, after being president since 1930, he retired to southern California, but not solely for the enjoyment of the climate. He accepted an appointment as radio preacher for the First Congregational Church of Los Angeles, of which Dr. James W. Fifield, Jr., is minister. So far as we know, it is unique for a church to have a radio preacher other than the minister of the church, and especially notable to have in that position a man of such standing and talents. Dr. Palmer broadcasts twice a

week, at 11:30 a.m. on Tuesdays and Fridays, over station KFAC. His first two scripts are before us. The speaker announced that his Tuesday series will deal with the religious interpretation of current events—not current religious news, such as Dr. Walter Van Kirk so ably reports, but the religious significance of what are commonly considered secular events. The Friday series will be devoted to religion and personal life situations. This is a good pattern on which to build a religious radio program. One can be sure that the speaker will never run out of material in either category. The samples read as though they would be good listening. One can only regret that a better hour is not available—though California hearers are fortunate in having such a program to switch to from the "soap operas" which dominate the morning on the radio—and that Dr. Palmer is not on a nation-wide chain. Well, this is perhaps only the beginning of larger things.

Restore Rationing!

FOR THE SAKE of the half-billion in Europe and Asia threatened with starvation, the United States should restore food rationing. If the eyes of American Christians are not blinded, if the hearts of American Christians are not shriveled, a great demand will go up to have this country put back on strict rationing, in order that our surplus may be speeded overseas. Nothing less should satisfy the conscience of a land whose barns and grain elevators are filled to bursting while most of the rest of the world is scourged by the worst famine since the Middle Ages.

It has taken a tragically long time to arouse the American government and most of the American press to what is happening in Europe and Asia. But at last the facts are being allowed to reach all the American people. They now know that food supplies in the British and American zones in Germany, always below the amount fed to the American c.o.'s who were subjected to experimental starvation, have recently been reduced again until they are now within a couple of hundred calories of the rations in the terrible Belsen concentration camp. They know that Mr. Hoover has found conditions in France and Italy far worse than after the First World War. They are learning of the tragic state of affairs in Austria, Hungary, much of Poland and Yugoslavia, Rumania, Bulgaria, Greece. They are waking to the fact that India is entering what is likely to be the worst famine in its history; that in great sections of China the population is already living on grass and clay; that Japan faces a rice crisis.

But these facts, bad as they are, are only a beginning. On the basis of careful studies made by the technical experts on the staff of UNRRA, the retiring head of that body, former Governor Herbert H. Lehman, has warned that there can be no improvement before the harvest of 1947, if then. Not only has this year's food shortage, the result of droughts and social chaos, gone beyond anything that the forecasters predicted at the end of the fighting, but next year's shortage is going to be far worse than today's. In the light of the UNRRA prediction, such a responsible journalist as Ernest K. Lindley begins to talk, in *Newsweek*, of "death for 300,000,000 people, more than twice the population of the United States, or semi-starvation for a much larger number." How can the Christian conscience contemplate a prospect of that sort and fail to demand of the government restoration of rationing?

Mr. Hoover is against rationing. So is the Famine Emergency Committee which he heads at President Truman's appointment. The reasons command respect. The crisis in Europe, says Mr. Hoover, is a matter of the next 120 days, and it would take almost that long to set up a system of rationing and get it running again. Moreover, Mr. Hoover has always been against enforced rationing; he has always favored the voluntary methods of food sharing which he developed to such a magnificent peak of effectiveness during and after the other war. So he calls for reliance on voluntary methods now.

But if UNRRA is right, the crisis of the next 120 days is only one crisis. There will be more, and worse, to follow. Food must be found to prevent mass starvation for at least a year and a half, perhaps longer. More food will probably be needed in April 1947 than is needed today. So the time argument against a return to rationing is not convincing. And with all honor to Mr. Hoover's confidence in the readiness of his countrymen to respond to voluntary appeals, we doubt whether a nation conditioned to enforced rationing through four years of war is mentally ready for the self-sacrifices which this tragedy requires. It is too bad that it is so. Had the Hoover policy prevailed throughout the war it would not be so. But facts are facts, and it is a fact that one effect of war regimentation has been to make the American people lean back on government regulation in matters of this kind.

The world threat of famine now confronts all but about a dozen countries. It requires both a short-range and a long-range approach. As an immediate line of action, the voluntary provision of food and other supplies sought by Mr. Hoover and his committee should be promoted to the utmost. Church agencies are already taking a front-rank part in offering effective ways of sharing in this voluntary help. All such efforts need to be developed to the utmost limit of their usefulness. It must be admitted, however, that so far there has been a lot more talk about voluntary sharing with the needy of Europe and Asia than actual sharing. It would take a keen-eyed detective to find many families or communities in the United States which give the slightest indication of having cut down appreciably their standard of living in order to keep the hungry masses overseas alive.

So there are other things that need to be done. Steps need to be taken to bring into the market the huge amounts of wheat now being held off in the hope that the campaign of the National Association of Manufacturers to end OPA price ceilings will succeed, or that the Pace bill for a recalculation of farm costs will pass and so send skyrocketing the price that the farmers will get. The same thing needs to be done for hogs and cattle. There was a note of near-desperation in the resolution which UNRRA adopted on that matter at its Atlantic

City meeting last week. But this will not suffice to provide enough food to prevent mass starvation unless rationing is restored. Only by a rationing system, we are convinced, will the United States be able to meet the food export quotas which it promised the Combined Food Board it would meet, but which it has failed to meet for months past. And only by a rationing system will it be possible, if UNRRA's dire prophecies prove true, to meet the greater crisis of the future.

Of course, along with these extraordinary efforts to avert the encroaching famine there must go a parallel effort to get rid of the Potsdam policy which, so far as Europe is concerned, is operating to make famine conditions chronic and irremediable. The United States, Canada and the half-dozen other countries that have food surpluses should not be expected to feed the rest of the world indefinitely, but they will have to continue to do so on a large scale so long as follies of the Potsdam sort remain in effect. But the Potsdam folly, for which the American government must bear so large a share of the responsibility, will enforce hunger for a long time to come, no matter how soon it is repealed. Rationing *and* voluntary giving are needed to avert a human tragedy of mass starvation almost too terrible for the mind to contemplate.

We do not need to list the humanitarian reasons that call for the restoration of rationing. But if there are Americans who do not respond to such humanitarian concerns, it is high time they were made aware of the selfish reasons the United States has to subject itself to rationing in order to feed others. At least two-thirds of the people in the world see the United States today as a land of fabulous wealth and plenty, whose inhabitants are mainly concerned with how soon they can have all the automobiles, radios, clothes, houses, nylons and electric refrigerators they want, who eat three meals a day of almost unimaginable luxury, and if they want an added snack at off-hours can turn in at any soda fountain or hamburger stand to get it.

This picture of plenty is distorted, but it is as real a fact in our relations with the rest of mankind as the atom bomb. And it is heaping up a great reservoir of ill will, of resentment and envy, that may easily turn into outright, active hatred to make this a very dangerous world for the United States a few years hence. Nothing will so quickly end this mounting ill will as to show these hungry millions that this nation is ready to cut down its own food supplies, ready to tighten its belt and to subject itself to a reimposition of wartime food controls so that the shadow of famine may be lifted from the rest of the world.

America stands today at the bar of judgment. Our leaders have convinced our people that they must accept the global responsibilities that fall upon the strongest nation in the world. But they think only in political terms. They forget that the responsibilities that go with power apply also and with even greater force to economic power. This too must be held in trust and used for the benefit of mankind. The United States revealed during the war that our capacity for production is fully equal to that of all of the rest of the world combined. For the last five years we used that power for destruction. Now we are inescapably involved in a world crisis which requires us to use our unequaled power to save life. If we fail humanity now, we shall not deserve to survive.

Theology and the Bomb

EIGHT MONTHS AGO humanity crossed a watershed in time. Men who knew not what they did surmounted a ridge in history and found themselves in the atomic age. They may have expected to return, but they found it impossible to retrace their steps. They thought they were alone, but they found that they had carried the rest of mankind with them. Today it is widely recognized that all men confront the terrors of a somber and awful destiny. Never again shall we know the relative security of familiar perils. Henceforth we are compelled to move in an unmapped wilderness, poignantly aware that we are spiritually and intellectually unprepared for the decisions we now must make. So we cry out for help.

The most meaningful answer that has yet been given to this cry was delivered at the recent Columbus meeting of the Federal Council of Churches. Under the title of "Atomic Warfare and the Christian Faith," 22 leading theologians pooled their insights as to where man stands today, and what he must do to be saved. On request of the council, their views were presented by Prof. Robert L. Calhoun, chairman of the Commission on the Relation of the Church to the War in the Light of the Christian Faith. In 1944 the same commission had issued a notable document on the churches and the war. Now it further placed the council and the churches in its debt.

Dr. Calhoun's summarization of the 6,000-word statement created a profound impression on the delegates in the special session at Columbus. This was not lessened by the parliamentary inadvertence which caused the document to be referred to the council's executive committee for decision as to its disposition. That committee has now met and done what the Columbus meeting should have done. It authorized the publication of the report over the names of its 22 eminent signers. Little harm will have come from the delay, unless it creates the impression that the Columbus meeting regarded the document as of small importance. That was definitely not intended. On the contrary, the opinion was general at Columbus that nothing said at this meeting will or should have a more lasting influence. The formulation of this statement and the opportunity thus offered for its public presentation and discussion would have justified the special session of the Federal Council if nothing else had been done there.

"The atomic bomb gives new and fearful meaning to the age-old plight of man," declares the report in its first sentence. "His proudest powers have always been his most dangerous sources of peril, and his earthly life has always been lived under the threat of eventual extinction. Christians of earlier times have felt these truths more keenly than modern man, whose growing control over

physical forces has led many of them to believe that science and technology would in time assure human safety and well-being. This hope has been dashed. Our latest epochal triumph of science and technology may prove to be our last. . . . The new weapon has destroyed at one blow the familiar conceptions of national security, changed the scale of destructive conflict among peoples and opened before us all the prospect of swift ruin for civilization and even the possibility of a speedy end to man's life on earth."

Though recognizing that the release of atomic energy may in time prove to be a beneficent event, the theologians are more immediately concerned to discuss the possibility of imminent disaster. They acknowledge that the use of this new force is filled with perils incalculable at the present stage of human knowledge. "Even the physicists, chemists and engineers who have developed the atomic bomb do not know how far the effects of a massive attack with such bombs, or with radioactive gases, might go toward making the earth uninhabitable," they declare. This presents a situation which man must face with faith. "It is a fundamental Christian conviction," they assert, "that amid all the perils of earthly life, the lordship of God will prevail and his purpose of judgment and mercy will not be frustrated."

Firmly persuaded of the truth of this position, they proceed to examine the new situation created by the use of atomic weapons of war. The new force accelerates the march toward total war, which they declare is incompatible with Christian principles. It makes war even more indiscriminate, and therefore irreconcilable with any conception of justice. It strengthens the tendency, already too strong, to aggression, since it holds out the promise of victory to only that nation which strikes first. It enhances the irrationality of war. "In an atmosphere of general suspicion, atomic war would have, more than any previous form of combat, the characteristics of universal madness."

With this in mind, the commission of theologians addresses itself to a consideration of some of the principal moral and social problems posed for the church by atomic warfare. It begins "with an act of contrition." It holds that American Christians must be "deeply penitent for the irresponsible use already made of the atomic bomb." It declares that "the surprise bombings of Hiroshima and Nagasaki are morally indefensible." It asserts that this fearful instrument of destruction was released without warning either to the Japanese or to the American people whose government initiated its use. "As the power that first used the atomic bomb under these circumstances, we have sinned grievously against the laws of God and against the people of Japan. Without seeking to apportion blame among individuals, we are compelled to judge our chosen course inexcusable."

The commission includes in this "condemnation of indiscriminate, excessive violence" not only the use of atomic bombs in August 1946 but also "the policy of wholesale obliteration bombing as practiced first by the Axis powers and then on a far greater scale by the Allies." It holds that "the policy of obliteration bombing as actually practiced in World War II, culminating in the use of atomic bombs against Japan, is not defensible on Christian premises." It declares that the grounds on which different individual theologians reached this opinion differed, but that "they agree that what has been done is wrong." This section of the report occasioned the greatest discussion at Columbus, as it probably will in the country as a whole.

Future policy concerning atomic warfare, the theologians believe, must be formulated in the light of four major theses. The first is recognition of the fact that the new weapons lend themselves to belligerent practices that are "intolerable to the Christian conscience." Second, no method of control holds much promise except the prevention of war. Third, the United States government must stop the manufacture of bombs and pledge itself "with suitable guarantees" never to be the first to use atomic weapons in any future war. Finally, we must redouble our efforts to strengthen the United Nations Organization and to further the growth of spiritual world community.

The commission maintains, however, that it would be a "dangerous illusion" to depend upon political methods only in dealing with this crisis. Spiritual world community must be encouraged by building up mutual confidence, by encouraging humility before God and man, by enhancing respect for the truth and by making known "the sure ground of hope that Christians find in the God and Father of our Lord Jesus Christ." It is the moral role of the church to help the spirit of mutual respect and dependence grow, to call men to "genuine, effective repentance, in which Christians ought to take the lead." The most effective expression of this penitence, they hold, would be found in "determined resistance to public policies of the victors that seek to cripple former enemy powers." This would include not only opposition to unjust public policies but also active extension of relief. "If it is right that aggressors be held to account for reparations, then it is only right that we make some specific amends for damage that has resulted from our wanton acts of destruction."

In the final section of their statement, the theologians consider the bearing of the new discovery, with its enlargement of man's freedom, on the question of God's power, justice and mercy. The release of atomic energy enlarges man's freedom by making it possible for him to extend earthly history beyond its natural term as hitherto understood. On the other hand, the commission points out that by misdirection of atomic energy man "can bring earthly history to a premature close. His freedom then is more decisive and dangerous than we had suspected." Does man gain at God's expense? The theologians think not.

> We believe in God still as Creator and Sovereign of heaven and earth. We believe also that his judgment and his mercy are present inseparably in every moment of history. . . . Divine justice and judgment, we still believe, are to be seen in the steady maintenance of a natural and moral order such that men can live and thrive in it only on condition that they yield to it an adequate measure of voluntary obedience, as well as a great hidden body of unconscious adaptations. This order, with the obligations it entails for man, stands fast in peace and in war. If man should violate its demands so grievously as to destroy civilization or even to extinguish all earthly life, the inexorable justice of God would thus be vindicated, not impugned.

The theologians find that the justice of God is manifested in his unswerving maintenance of natural and moral law. If the human race is wiped out in an atomic disaster, "the fatal decisions would be human decisions, not divine fiats. In as far as divine justice contributed to the outcome, it would be through the active preservation of dependable order. Nothing else than this could be regarded as consistent with the dependability of God."

But how in the face of a man-made cataclysm which might cause the death of hundreds of millions could it be maintained that God's mercy played any part? Dr. Calhoun and his commission ask us to bear in mind that the possible cataclysm is foreseeable. Hence, to the end God gives us the opportunity to turn his gifts to good account rather than ill. Moreover, we know from history that the saving power of God has exerted itself with greatest effect precisely at times of most serious danger. "The one good ground for hope that human attitudes may be profoundly changed is the redemptive activity of God." Finally, "men of faith will find even as time grows short that strength is given them to live without panic, nay more, with quickened force and earnestness. . . . Until the possible disaster actually occurs, there is no great difficulty in seeing divine favor as well as divine rigor in our new situation."

But what then? If a premature end of history should come, what are the grounds for hope in God's justice and mercy? Would such an event defeat the purpose of God and thus destroy his sovereignty? On this point the theologians offer three considerations. First, they point out that we can see the eternal reaching into time in our day as men by God's grace rise above the usual limitations of earthly life in self-sacrifice, in martyrdom, in Christlike living. "Such living is not stultified even if—as in martyrdom—it comes prematurely to a close." It is a "permanent gain—not subject to destruction by the passage of time." Second, God lives and "holds in eternal presence the life of his children in time. . . . Whatever of human existence has been good, he will cherish forever." Finally, they remind us that "it is a part of our Christian faith that not only the high moments of men's lives but their very existence and fellowship as personal selves is safe in God's hands; that death is swallowed up in the victory we call resurrection."

This, in meager outline, is the theologians' report on "Atomic Warfare and the Christian Faith." These glimpses of the greatness of a profoundly illuminating document bear their own witness to its extraordinary relevance and importance. Copies may be obtained from the Federal Council of Churches, 297 Fourth Avenue, New York 10. Their price is 10 cents per copy, 10 copies for 85 cents, $8 a hundred copies. We recommend orders of hundreds.

History of the Modern World

WHEN men must labor that the wheels may grind,
Then men depend for bread upon the wheels.
So these predominate; their maker kneels,
And sees man's slave the master of mankind.

STANTON A. COBLENTZ.

Which Motto?

EDITOR THE CHRISTIAN CENTURY:

SIR: In their youth Mr. E. C. Bentley and the late G. K. Chesterton wrote and drew that immortal book, *Biography for Beginners.* Of it you could ask the question put by a mathematical scholar to a copy of Milton, "What does it teach?" and you would receive no answer. It teaches only by accident. But once at least, as I saw clearly for the first time only last week, it teaches to some effect.

It appears from the rhymes that "one Otto, an archduke, could not decide upon a motto"; he hesitated between *L'état c'est moi* and *Ich dien.* The story cannot be found in history; if a man—any man— is called Otto, he must expect to have his name associated with "motto." Nor does its significance lie in the sharp contrast between the mottoes "I am the state" and "I serve"; nor yet in the soul struggle of an archduke who hesitates between a life of domination in his country and one of service.

The significance lies rather in the plain fact that many Ottos, and others, have tried both mottoes—not at the same time, but in a sequence beginning with the ideal of service and afterwards taking up the role of autocrat. If you ask me why I state it in that order I can only answer by putting to you a question: Is it a common experience to find autocrats, including philanthropic ones, voluntarily giving up their autocracy, even in the interest of their philanthropy?

Otto in his youth perhaps sets out to serve; how miserable in his eyes are place-seekers, money-grubbers and all tyrants! How the young preacher resolves so far as he is concerned to refuse all the prizes of his profession! How the political reformer hates Mammon and all his tribe! "My motto," he declares, "is *Ich dien!*" Yet when disillusion sets in, the spirit of domination begins to haunt him ("All this will I give thee if thou wilt fall down and worship me") and at first reluctantly and then more resignedly he gives way. If he is like the great archduke he may even envisage a career of tyranny in which he will see to it that men take the right way. "Persuasion is slow; I must take a quick way. *L'état c'est moi!* Once I have such power, reform will be easy work; they will *have* to." But the old motto is taken down and even destroyed.

You will agree, sir, that in history the process more commonly goes this way. Have there been many absolute rulers who have stepped down to be servants of men and destroyed the insignia of their power? Does the man accustomed to "I" take easily to "we"?

Would you trust the most sincere youth with absolute power? And if you saw a man of immense natural gifts hesitating between the two mottoes, would you not say to him, "The spirit of domination over others for their sake is the hidden Prince of Darkness. He will tie to you; he will appear to you as an angel of light, but his promises will not be kept"? History has many Ottos who for the best of motives fell down before this dark power, and in so doing chose shame and not glory, death and not life.

Ever yours sorrowfully,

QUINTUS QUIZ.

Can Protestantism Win America?
Second Article in Series

The Protestant Situation

By Charles Clayton Morrison

WE CANNOT take stock of Protestantism in present-day American society without comparing it with its own past. Is Protestantism as strong today as it was, say, two or three generations ago? That it has a much larger membership, and the increased resources which this numerical advance has brought, is not in question. But we have already decided that its strength cannot be adequately measured by this numerical growth alone. Two other criteria must be applied. One of these concerns the interior strength of Protestantism; the other concerns its relative strength in comparison with those forces in American society which are competing with Protestantism for ascendancy in its culture. The application of the former criterion will be deferred to the concluding articles of this series. It is the latter criterion which we are now to apply. And to do so it is necessary to see the Protestant situation of today in comparison with its situation in an earlier period.

Religion as the Source of Culture

Let me first say a word about the relevancy of this criterion of relativity. I am proceeding in the conviction that Christianity, in addition to its inalienable concern for the eternal good of human souls, is also concerned with the temporal good of mankind. Its mission cannot be fully stated in terms of the rescue of individual souls from the grip of sin and their entrance upon the life eternal. Christianity holds itself responsible also for the character of civilization. "The kingdoms of this world," it proclaims, "are become the kingdom of our Lord and of his Christ." To bring this potential sovereignty of Christ down to earth is the acknowledged task of both Protestantism and Catholicism, despite their radical and irreconcilable differences.

A strong religious faith that claims universality is bound to affect the culture of its habitat. It infiltrates into the political, the economic, the intellectual, the artistic areas of life and tends to mold the laws and customs of its culture into an ethos marked by its own spirit, its own ethic and its own ideology. In the degree in which it is the outstanding or ascendant religion in a national community, it is the source which supplies the ultimate presuppositions upon which justice and education and manners and all social relationships rest.

When Protestantism Was Strong

Protestantism once held this ascendant position in the American community. The question we are now asking is whether its influence in American culture is as potent as in former times. If the answer is negative, as I believe it must be, our task is then to seek for an explanation. The explanation may lie either in the inner weakening of Protestantism or in the emergence of external forces which either are hostile to it or, if not positively hostile, have drained off popular interest in religion into other fields. It may lie, as I think it does, in both. But whatever the explanation, the fact of such decline in cultural influence will mean that Protestantism is not winning America now, though this leaves entirely open the question whether it can ultimately do so. The attempt to measure the strength of Protestantism in relation to the forces which stand over against it today is, therefore, to apply not only a legitimate and relevant criterion, but a necessary one, if we are to understand the present Protestant situation.

Before the last third of the nineteenth century, American life was characterized by forms of association marked by relatively elemental simplicity. It would be superfluous to describe the simple life of those "horse-and-buggy days." Its features have been depicted too often to require repetition. Modern youth can visualize them only in imagination, but some of us have memories extending back to the edge of that period. It was then that Protestantism was the ascendant religious faith in America. It had no strong competitor on the religious level, and the temporal interests of society left room enough for thoughtful consideration of the claims of Christianity and for the practice of its churchly duties.

A Day of Convictions

These duties were reinforced and brightened by the face-to-face sociability which congregational gatherings made possible. There was no organized mass stimulation of entertainment in the community such as we have today, and the church naturally drew people into its orbit by the occasion it afforded for the spontaneous expression of social feeling. Moreover, the church was the chief center of the community's culture. The minister usually outranked his parishioners in general learning, and his sermons brought instruction as well as spiritual edification to his people.

But more important than all else, the mind of the Protestant community itself and, hardly less, of the nonchurchgoing part of the community was well furnished with religious knowledge. They knew their Bibles, their hymnals, their creeds, their denominational doctrines and histories, and could give heed to an unconscionably prolonged discourse with an intelligent understanding exceeded only by their patient endurance. They had learned these things not only in the church but in the home, which made a distinct place for religious practices and instruction. In the family circle theological talk, Bible reading, religious literature and family worship furnished the mentality of both youth and adult with what our psychologists would call a religious "apperception mass," thus guaranteeing that public worship and the minister's sermon would have intelligent meaning.

In a word, Protestantism in that period had positive convictions concerning the Christian faith. These were not always such convictions as we today would emphasize—some were trivial and unworthy of the heat which

they generated—but they gave intellectual and moral strength to the church. The general community—even the non-churchgoing part of it—accepted the chief premises upon which these convictions rested: belief in God and the acceptance of Christ and the Bible as divinely authoritative. Thus the whole intellectual milieu presented a congenial field for an aggressive propagation of denominational tenets in particular and the Protestant faith in general. Public education was quite unaware of any reason why its pedagogy should exclude the major premises of the Christian faith. The culture of America was predominantly and, in large part, profoundly Christian, and predominantly Protestant.

In these brief references to earlier Protestantism I am not concerned to appraise the doctrines or customs to which I have called attention. Nor do I write in any spirit of nostalgic longing to return to these earlier days. I am aware that these sketchy references have oversimplified the simplicities of the period, and that an adequate account would require many qualifications. The features to which I have called attention have been selected because of their contrast with the conditions within which present-day Protestantism exists.

Losing Community Influence

Great changes have come about in the habits, the mood, the intellectual outlook, the associational contacts, the family life, the moral standards, the general mores and the cultural composition of the American community. The question we are asking is, Has Protestantism kept up with these changes in a degree which justifies the belief that it is making progress in winning America? My reluctant answer is that Protestantism in relation to its contemporary environment is much weaker than it was in relation to its environment before these changes occurred.

The complexity of modern life has displaced the simplicity of former times. Great magnitudes of social organization and communal mores which did not then exist have emerged in modern society. The community's interests which used to gather relatively unimpeded around the Protestant churches have been drained off and dispersed into other forms of social and cultural preoccupation and habit. Protestantism's vital contacts with the general community have been reduced and weakened by these preoccupations. The new social magnitudes are not all overtly hostile to Protestant faith; but where they are not, the general preoccupation with them represents an appreciable falling away of the community's former respect for Protestantism.

This is only another way of saying that Protestantism in the American community has been reduced to a relative position of far less prestige and potency than it enjoyed in the earlier period. These new magnitudes stand over against it as competitors, challenging its ascendancy in American culture. They present Protestantism with a task for which the simple and direct methods appropriate to an age of simple and unorganized individualism are no longer adequate.

Whenever I reflect on this situation, a familiar scene comes to mind. It is that of which Trinity Church in the city of New York is the center. This venerable edifice at the head of Wall Street once commanded the surrounding area. But today it is dwarfed by the vast skyscrapers which surround it. It is the same edifice, but its architectural supremacy is challenged by the many-storied magnitudes which have arisen on all sides.

The Overshadowing City

The analogy must not be pressed beyond its architectural imagery. For all I know, the activities centering in Trinity Church may be as significant and fruitful as in the past. Nor am I suggesting a contrast between these church activities and the financial and commercial activities centered in the skyscrapers. The analogy is strictly confined to the architectural relation of the church edifice and its surroundings. This, I believe, is a picture of Protestantism in the American community. In the simple cultural scene where it was once ascendant there have arisen great magnitudes of social custom, interest and organization in relation to which the cultural significance and power of Protestantism have been dwarfed. With these we must reckon if we are to understand the present situation of Protestantism.

In these articles we shall be viewing "America" as something more than a geographical entity or a populational entity. We shall view it as a cultural entity—that is, as a state of mind. Protestantism, to win America, must deal with America as a state of mind. It will, therefore, be our first task to analyze this America, to discover its cultural character if we can, to bring to light the forces which have produced it and are sustaining it—all this for the purpose of defining the task of Protestantism in the actual America which it is out to win to the Christian faith. The effect of such an undertaking will be to dispel some cherished illusions, but this negative result will surely be offset by the sense of reality which such an analysis should yield.

The Spread of Secularism

What are these magnitudes which have arisen over against Protestantism? One is, of course, the Roman Catholic Church, a consideration of which will require a special article farther on. The other magnitude is secularism. But secularism is a general category and must be examined in terms of the specific factors operating in American society to produce it.

Before examining these factors, it is important to have in mind a clear understanding of what is meant by secularism. The term refers to "this world." Secularism is an outlook on life limited to this world only. It either denies or has no interest in affirming that human life has any meaning beyond the immediate experience of its events. It accepts each event or moment of experience in its immediacy, and lives from day to day, from year to year, in no broader context than that of life's temporal process. Secularism is not concerned to ask or to expect an answer to the question whether human existence has any ultimate meaning. That is, it lives in this world only. Christian faith affirms that this world and this life have a meaning which transcends and encompasses each moment and event of immediate experience. Secularism, insofar as it

becomes a conscious doctrine, denies this basic Christian affirmation. It is thus the absolute opposite of Christianity.

Secularism has been growing much faster in American culture than Protestantism. There are many factors which explain this growth. I have chosen three which I consider the most obvious ones, and the three following articles will be devoted to them. They are (1) our secularized system of education, (2) our preoccupation with science and (3) our organized and commercialized entertainment. These are new emergents in our culture. They represent vast concentrations of social preoccupation against whose tough grain Protestantism in our time has to make its way. The Christian faith was, in the earlier period, the basic pattern on which the fabric of American culture was woven. This pattern has gradually disappeared or, where it still survives, is only doubtfully basic. Other patterns have taken its place. These represent the major preoccupations of the community's conscious interest. Protestantism has given no convincing evidence that, in its present state, it is able to penetrate these preoccupations and awaken a vital response to the realities of the Christian gospel.

Next week, we shall examine the American system of public education as one of the major sources of the secularization of our culture.

Dr. Piper's Bible

By Morton S. Enslin

IN his four articles, "What the Bible Means to Me," Dr. Piper set forth in rapid survey a point of view which has gained considerable popularity across the Atlantic in recent years, and for which he himself has strenuously argued in such earlier writings as his *God in History*. The central notion underlying this view is what he calls "holy history" or *Heilsgeschichte,* a term coined in the middle of the eighteenth century. By it he means that "within the historical life of mankind there is a special process . . . going on and converging toward us." From the very beginning God has had one, and only one, principal object in view—the redemption of man through Jesus Christ. Holy history is not one of many departments or periods of history as such but rather their hidden center, the heart, and all other history moves, although it may be more or less unaware of that fact, in its orbit.

To understand holy history, one has to start with Jesus. All that preceded was preparation for his advent; all that followed has been the continuation of his earthly activity. The only source of this holy history—this "history of salvation"—is, of course, the Bible. Mankind has never had any real prophecies outside the Old Testament. To make his intention known, God chose Israel as the vehicle of his revelation, his Word, that is, his proffer of salvation through Jesus Christ. Thus it is "the contention of all its [the Bible's] writers . . . that there is a God who through them commands all men to do *his* will, and who, being concerned with the *eternal* destiny of man, offers a way to life eternal in Jesus Christ."

The Bible One Book

It is impossible to understand the Bible and thus to recognize the Word of God (his proffer of salvation) save as we recognize that the whole Bible is essentially one message, one book; that everything in this one book is devoted solely to giving expression to this one message; that this message is all-important for the life of man. Thus in the most literal sense the content of the Bible is not the outgrowth of the "subjective opinions" of its several writers but is a divine communication from God himself; it is God speaking directly to man; in a word, is God's self-disclosure.

Any interpretation of the Bible as a whole or of any portion of it which does not refer it to that underlying self-disclosure of God fails utterly. But man alone cannot see this, cannot appraise or test the truthfulness of the Bible's message. He needs guidance. If he will have faith that this is God's revelation, he will be guided to see it as such by the Holy Spirit.

An Outworn Conception

To my mind this whole thesis is not only wrong but wrongheaded and utterly out of place in the modern world. In essence it is a restatement—with obvious additions—of the Jewish view of revelation which was adopted and expanded by early Christians. God has revealed his entire will for man from the very beginning. All that men need to know in order to do his will for them he has revealed. It was in his mind from before the creation of the world. Subsequent writers, inspired by him, set it forth. In no sense were these views new or the views of the writers themselves. These men were simply God's mouthpieces, setting forth, as from time to time men needed it, what God has predetermined from the beginning. In the end, if men followed the dictates of this revelation scrupulously, all would be well, and perfect harmony between God and men would finally prevail.

Early Christians carried on this view with certain modifications. Convinced that Jesus had been sent by God, they were of course convinced that this had been God's intent from the beginning. Thus they naturally found Jesus foretold in the earlier scriptures. When, owing to easily understandable causes, they found themselves forced from the Jewish nest and embarked on what is now styled the "gentile mission," when they became more and more separate from the synagogue, they were convinced that this was all part and parcel of the wisdom and providence of God and had been planned by him from the beginning. It was he, not they, who had made these decisions.

Professor Piper is quite in that tradition. If he were

living in the first century, his views would be entirely understandable. But the difficulty is that he is living—at least "according to the flesh," as Paul might have phrased it—in the twentieth century, and he does not seem to realize that fact. Certainly this was the point of view of men of the first century—and they were good men, some of them undoubtedly great men, and they were firmly convinced that they were right and that their views were God's views, revealed to them by him. There is nothing surprising in that. It may be remarked that they also were convinced that the world was comparatively young, was flat and was the center of the universe—insofar as they had a notion of a universe. All this too, they were convinced, had been revealed to them by God.

The Crux of the Matter

It is at this point that I find myself hopelessly apart from Dr. Piper. After speaking of the "one message underlying the whole of the New Testament" (why he limited it in this paragraph to the New Testament is not clear) he continues: "Few are those who would reject the authority of the Bible completely. But since it is a historical document many are inclined to consider its content as the subjective opinions of its writers which have to give way wherever necessary to the better insight of modern man. In such a view of the Bible the human mind is regarded as the supreme judge of the truth."

That, as I see it, is the crux of the matter. At the conclusion of his first essay Dr. Piper said that as a teacher of New Testament at Princeton his aim is "to interpret the New Testament writings from within the mind of their authors." I quite agree. I am as eager as he to know what the authors thought and to let them express it. But to me their answers are not final or necessarily true. They are their opinions and the product of their outlook on life and their knowledge of the universe. For Dr. Piper, on the contrary, they are God's views and therefore final and absolute.

Jesus' Ideas Not Determinative

Dr. Piper is properly critical of the attitude of certain scholars who have sought to "remove . . . as interpolations or rearrange" certain material, such as apocalyptic notions of the literal end of the world, miracles and the like, because it is not congenial to our ways of thought. I would be more severe than he toward the so-called "liberal Jesus" school of criticism. I am convinced that the New Testament writers are correct in reporting that Jesus and his followers believed that the world was speedily to come to an end, and that it is utterly illegitimate to manipulate these notions in such a way as to nullify them. But I would insist that the fact that Jesus and early Christians held this opinion is no reason for us to believe it correct, especially when history has apparently proved it wrong.

Jesus and the early Christians also obviously believed (as apparently Professor Piper does) in the literal existence of a devil and numberless demons who harried men and possessed them. In interpreting stories of the exorcism of demons I too try to see them "from within the mind of their authors," but I do not believe that theirs is the real explanation of insanity and I have no intention of accepting this ancient interpretation as true. Similarly I believe that many other things which Jesus said were true, but not necessarily because he said them.

What Is the Holy Spirit?

Professor Piper makes much of the guiding and directing power of the Holy Spirit, without which, he insists, none of man's efforts is of any consequence. Except as a very figurative phrase—and Dr. Piper, I am sure, is far from so intending it—it is to me meaningless. To Paul and the author of Acts the Holy Spirit was a very real force, the effective cause of all that they did. When, for example, Paul failed in his first attempt to enter the province of Asia, it was "because he was forbidden of the Holy Spirit to speak the word in Asia." I should be inclined to interpret this failure as due to the activity and prejudice of the frontier police, but I should heartily agree that the author of the narrative was convinced that in a very literal sense God had led those officials to do as they did.

In a word, it seems nonsensical to deny that the writers of the several biblical books were in the truest sense authors, not amanuenses or dictaphones, that they did express their own views—some wise, some quite the reverse if the element of time be disregarded—and that it is folly writ large to try to see them as giving expression to "final" and "absolute" truth—a term which, I must confess, is to me quite without meaning.

Thus—one final example—when Dr. Piper says, "But it is even more true to say that Christ has chosen the church to be his body," I find myself confused and at a loss as to his meaning. If we have learned anything from our study of the Gospels and of early Christian history, it is that Jesus apparently never had the slightest intention of breaking away from Judaism or of founding a church. He expected the end of the age at any minute and was seeking to call Israel to repentance and preparation. After a church had arisen and was obviously flourishing, it was natural for Christians to feel that the reason it was flourishing was that God was blessing it and that accordingly, since God did not change his mind, he had so intended from the beginning.

Thus this whole view of holy history with its theory of a chosen people, special revelations, prophecies freighted with a divine burden which would be intelligible only in the "fullness of time," and men mere puppets in the hands of an arbitrary and interfering "altogether other" God, and impotent except as they, or some of them, received special guidance—all this appears to me utterly unconvincing and basically vicious.

Reason and Faith

Within very modest limits Dr. Piper admits the legitimacy of historical criticism of the Bible and rejects some of the cruder notions, such as verbal inspiration. But this seems scarcely more than a gesture, for the "critical approach to the Bible is [not] necessarily closer to the truth than its uncritical use." Unfortunately this attitude is basic to his whole point of view. Since the Bible is God's revelation, not the fruit of men's reflection and

insight, we have to accept it as such on faith. It will not appeal to our reason. But if we have faith and do so accept it—accept, for example, that Koheleth and the Song of Songs are essential parts of God's proffer of salvation through Jesus Christ—we will see that it is true. But if in relation to the Bible we must accept as axioms what in every other sphere would have to be arrived at as conclusions of research, the Bible is doomed, for thinking men have learned the hard way that their feelings must be dependent upon their findings, not their findings upon their feelings.

Again, this whole notion of the impotence of man in the midst of a hostile world, a world peopled by malevolent, invisible principalities and powers, which he is powerless to better save as an altogether other God reaches in to help him, is utterly foreign to life as we know it, despite the fact that many men continue to use it as part of the language of Zion. It is a relic of the senseless attitude which persists in asking the puerile question, "Is there a friendly God?" or "Is the universe friendly?" and which recounts stories of bullets stopped by pocket Testaments and of sea gulls sent in answer to prayer to starving sailors, all the while blinding its eyes to the implication of the deaths of thousands of others who were apparently in as dire need and who had prayed just as devoutly.

It is high time that instead we asked a question which is of consequence: "Are we friendly to the universe?" That question means something. Is a buzz saw friendly? Yes, if desiring firewood we place a log in front of it; no, if carelessly we get our arm in the way. For buzz saws cut logs and arms with equal readiness. So with most things in our universe. From the iron which lies in the hills awaiting our search we can make steel to frame hospitals and cathedrals or bombs which will blast them and their occupants into fragments. Arsenic in the hands of a skillful physician will keep a tired heart beating; in the hands of a murderer it will stop the heart forever. When Dr. Piper writes, "Every new discovery will be used for both good and evil purposes," I heartily agree; but when he continues, "and it is not in mankind's power to prevent its evil use," I as heartily disagree. It is in our power. Whether we use our power is of course another question.

Thus, to repeat, to me the whole basic concept of this holy history, with its altogether other God, its special revelation of salvation, its chosen people, its supernaturally inspired prophets, its demand for faith in contrast to reason, is meaningless. Beneath this whole superstructure of what Dr. Piper calls the "divine plan of salvation," with all its complexity as to the precise way in which God has designed or, rather, deigned to save man from the just consequences of his wicked and deliberate disobedience, I can see but one solid foundation and hope, namely, man's brave and undaunted effort through the ages to save himself from ills and to turn them into blessings.

BOOKS

The Bible and the Ancient World

LIGHT FROM THE ANCIENT PAST. *By Jack Finegan. Princeton University Press, $5.00.*

IN this handsome volume of over 500 pages, with more than 200 illustrations, Professor Finegan has given us a long needed survey of the field of Christian archeology in the widest sense of the term. Two-fifths of the book is devoted to the ancient Near Eastern background of the Bible and the preparation for Christianity, while three-fifths of it is given over to Christian archeology in a narrower sense. The first part of the volume is based not on first-hand control of the sources but on accurate and intelligent use of secondary sources. In this sketch Finegan generally follows the best and most recent literature, regardless of its origin, since he shows admirable control of modern European languages. A very good feature of this part of the volume—and indeed of the work as a whole—is the extensive use made of excavators' reports and of discussions of the material by critical scholars. Finegan here shows himself far superior to the usual author of books on archeology and the Bible.

In the greater part of the volume before us Finegan is thoroughly at home in his source material, having been a student of Hans Lietzmann for several years, and having visited most of the sites and museums of importance for early Christian archeology. Thanks to his thorough familiarity with the material and to his lucid presentation of the results of recent research, he has written a book which will probably remain standard in its field for a good many years to come. It fills a very badly felt gap in religious literature. Early Christian archeology has, in fact, been neglected almost entirely by writers of popular surveys of biblical archeology, and even books by competent scholars like Kenyon and McCown deal with only limited segments of the subject. Here we have at last a reliable account of the discoveries of the past century in this domain. Nearly fifty pages each are devoted to early Christian papyri, with an instructive section on the recovery and dependability of the New Testament text, and to the catacombs of Rome and comparable discoveries elsewhere. In view of the great progress made in recent decades by Italian and German scholars in the latter field, Finegan's survey completely antiquates all previous popular descriptions in English. Here the expert is writing, and scholars in related fields can trust themselves gratefully to his guidance. In the last section of the book some sixty pages are occupied with a comprehensive survey of early Christian churches, including the recently excavated chapel of the mid-third century A.D. at Dura-Europus, as well as scores of famous early churches in Rome, Palestine, Syria, Egypt and Constantinople.

The author's tone is throughout reverent and moderately conservative. It is an unusual pleasure to read a book which does not gratuitously offend the religious feelings of Roman Catholics, Greek Orthodox or conservative Protestants. We can recommend the book unreservedly to all ministers and laymen who wish an unbiased and scholarly, but lucid and generally intelligible, survey of the light thrown by archeology on all phases of the Bible and Christian origins. Scholars can also learn much from its pages, since there is scarcely anyone—certainly no one in English-speaking coun-

tries—who is thoroughly at home in both Christian archeology and the lore of the ancient Near and Middle East. We heartily congratulate Professor Finegan on the accomplishment of a necessary task, and especially on the success with which he has completed an exceedingly arduous undertaking. W. E. ALBRIGHT.

Books in Brief

I ACCUSE DE GAULLE. *By Henri de Kerillis. Harcourt, Brace & Company, $2.75.*

The French phrase, *j'accuse,* has a tradition and a historical connotation which the corresponding English does not have. The author was a conservative member of the last French Chamber of Deputies elected before the outbreak of the war—the one which De Gaulle ignored because it "no longer represented the will of the French people" when he rose to power in North Africa and then in France. Even if De Gaulle's retirement proves to be permanent, this indictment is still a significant historical document. If he comes back, or tries to, it may become politically important. M. de Kerillis is a trained journalist who presents his case with persuasive clarity.

THE SINGLE PILGRIM. *By Mary Roland. Thomas Y. Crowell Company, $2.50.*

This is a very lurid novel with a very serious purpose. That purpose is to say that syphilis is curable. Ten years ago an American physician wrote a novel on this theme, not lurid at all but thoroughly earnest and well written, and no publisher would touch it. The war has changed all that. This one, by the wife of a British physician, was written with the encouragement of the British ministry of health. A "terrific story," says the publisher, and it is. The revolting though often clever frivolity of most of the characters in their effort to escape from the horror and boredom of war should not obscure the basic seriousness of the novel. It is like Huxley's *Eyeless in Gaza* in that it drags the reader through a lot of glittering filth but gives him a real message at the end.

CHARTER OF THE UNITED NATIONS: COMMENTARY AND DOCUMENTS. *By Leland M. Goodrich and Edvard Hambro. World Peace Foundation, Boston, $2.50.*

The constitution of the United Nations Organization was written at the United Nations Conference on International Organization, which met at San Francisco from April 25 to June 26, 1945. This book contains all the official documents which entered into this Charter. It also describes the process by which it evolved at Dumbarton Oaks and at Yalta. The accompanying commentary analyzes the Charter, article by article, in an attempt to describe the nature of the obligations assumed by the fifty nations which signed it. Over 100 pages are taken up by documents, including the text of the completed Charter. An excellent volume for general reference purposes.

Books Received

(Some of these will be reviewed.)

And Another Thing . . . By Howard Spring. Harper, $2.50.

Lincoln and the South. By J. C. Randall. Louisiana State University Press, $1.50.

Confessions of a European Intellectual. By Franz Schoenberner. Macmillan, $2.75.

Peony. By Keith West. Macmillan, $2.00.

How to Keep Your Family Healthy. Compiled by the Editors of *Look.* Franklin Watts, 285 Madison Ave., New York, $1.00. Twenty graphically written and illustrated chapters on everything from allergies to vitamins, by many well known specialists. As a popular and scientific discussion of common diseases, the book gives real help toward being intelligent about health matters. And still the most intelligent thing a sick person can do is to get a good doctor.

River of the Sun, Stories of the Storied Gila. By Ross Calvin. University of New Mexico Press, $3.50.

Franklin Delano Roosevelt, The Tribute of the Synagogue. Compiled by Max Kleiman. Bloch Pub. Co., New York, $3.00.

Katka, A Novel. By Maria K. Sinak. S. J. Bloch Pub. Co., Detroit, $3.50. The story of a Czechoslovak peasant girl who, after varied experiences in the land of her birth and elsewhere in Europe, finds a new home in America.

Inspirational and Devotional Verse. Compiled by Bob Jones, Jr. Zondervan, $2.50. An anthology of 365 poems, old and new.

Romanism and the Gospel. By C. Anderson Scott. Westminster Press, $2.00.

The Story of Zionism, A Bird's-eye View. By J. Mitchell Rosenberg. Bloch Pub. Co., $2.50. This might also be called a Zionist's-eye view of Zionism. As an entirely ex parte statement, it is a very useful survey of the movement in its cultural, religious and political phases.

Our Eyes Were Opened. By Arnold M. Maahs. Wartburg Press, Columbus, Ohio, 50 cents. An army chaplain's stories of Christian natives at a Lutheran mission in New Guinea.

Pilgrimage, or The Development of Religious Thought and Life. By Walter McS. Buchanan. John Knox Press, Richmond, Va., $2.50. Dr. Buchanan, who served more than forty years as a missionary in Japan, traces the course of his own developing religious thought and widening horizons. The general curve is not unlike that described by William Newton Clarke in his *Sixty Years with the Bible.*

The Christian Future, or The Modern Mind Outrun. By Eugen Rosenstock-Heussy. Scribners, $2.50.

Foundations for Reconstruction. By Elton Trueblood. Harper, $1.00.

The Idea of Christ in the Gospels. By George Santayana. Scribners, $2.75.

The Brotherhood of Sleeping Car Porters. By Brailsford R. Brazeal. Harper, $3.00. With no more fuss and fury than they display in their daily and nightly duties on the Pullmans, and with the same quiet courtesy and efficiency, the sleeping car porters have managed the affairs of their union in a manner which has secured better pay and working conditions for themselves and improved relations with their employer, organized labor as a whole, and the public. This record of their brotherhood's history is documentary evidence of the Negro's capacity to handle his labor problems with discretion and competence when given a chance.

Winning Men, Studies in Soul-winning. By John Timothy Stone. Revell, $1.50. The name of the author gives assurance that these lectures on evangelism (delivered at San Francisco Theological Seminary) offer no flashy or superficial treatment of this essential aspect of the minister's work. Out of long experience as a pastor and as president of a theological seminary, Dr. Stone gives wise and practical counsel.

Religious Experience. By C. C. J. Webb. Oxford University Press, New York.

Out of Endless Yearnings, A Memoir of Israel Davidson. By C. Davidson. Bloch Pub. Co., $2.75. Born in Russia in 1870, an immigrant to America at the age of seventeen, Professor Davidson lived to become one of the greatest Hebrew scholars in this country. His specialty was medieval Hebrew literature. Through most of his professional years he was a professor in the Jewish Theological Seminary in New York. His inspiring life story is told, freely but delicately, by his wife.

Story Sermons for Boys and Girls. By J. C. Brumfield. Zondervan.

The Church's Way. By Vernon McMaster. Frederick Fell, 386 Fourth Ave., New York, $1.00. The church under consideration is the Protestant Episcopal Church. The idea of the book is to describe the manners and customs of this church—not its faith or its forms of worship, but its behavior and mores. The material is presented painlessly in the form of a simple story. The aim is to help people to feel at home in an Episcopal church,

and the presiding bishop commends it as well suited to that purpose.

Christian Girl's Problems, Manners and Morals for Christian Girls. By Bertrand Williams. Third edition. Zondervan, 75 cents.

Patty Lou, The Flying Nurse. By Basil Miller. Zondervan, 60 cents.

Ken Saddles Up. By Basil Miller. Zondervan, 60 cents.

The Adventures of Andy McGinnis. By Oswald J. Smith. Zondervan, 75 cents.

Linda Lu Comes Through. By Dan E. L. Patch. Zondervan, 75 cents.

Dark Are the Shadows. By Bernard Palmer. Zondervan, $1.25.

After Many Days. By Joye Hoekzema. Zondervan, $1.25.

Great Missionaries to Africa. By T. Theodore Mueller. Zondervan, $1.25.

The New Modernism, An Appraisal of the Theology of Barth and Brunner. By Cornelius Van Til. Presbyterian and Reformed Pub. Co., $3.75.

CORRESPONDENCE

Easter Fashion Hint

EDITOR THE CHRISTIAN CENTURY:

SIR: The women of America are supposed to be busily planning their Easter outfits. Wouldn't it be a good idea for us all to plan carefully an attractive but practical ensemble, then mail it to the Church Relief Warehouse at New Windsor, Maryland, or Modesto, California?

Bell, Calif. RUTH M. BAYLISS.

Did Protestants Close Ranks?

EDITOR THE CHRISTIAN CENTURY:

SIR: I find your editorial of March 20, "Protestants Close Ranks," provocative of questions. May I pass on a few without undue violence to the spirit of the gathering at Columbus?

1. "The Protestant churches of America have *begun* [italics mine] to close their ranks for a supreme effort." As you know the Universalist Church over a year ago sought to be included in those "ranks," but was denied admission. Is there any likelihood that the Federal Council will reverse that decision?

2. "This convocation confronted squarely the obligation for the building of Christian community in a world where" etc. Can there be a Christian community from which Christian churches are excluded?

3. "'We are not satisfied with the state of religion in the churches.'" The council called upon the churches to "rise above secular divisions." But not to rise above theological divisions? Shall we assume that the Federal Council is satisfied with a state of religion that emphasizes these divisions?

4. Your editorial quotes with approval a portion of the words spoken by Bishop Oxnam in introducing President Truman. They are stirringly prophetic. The final words quoted are: "We are convinced there is a simple principle that should govern in the whole question of religious liberty. It comes from the highest authority and is: In all matters of religious liberty, do unto others as you would be done by." Would it be too animadversive to suggest that the Federal Council might very well apply that "principle" in its attitude toward the Universalist Church?

5. "The discussions were notable in that there was no evidence of sectarian self-assertion." To be sure. There is no call for a man to assert his own convictions if he has excluded those who do not agree with him. Was there no self-assertion when the application of the Universalists for membership in the Federal Council was being considered?

6. You speak of this as "a providential moment for Protestantism to attain a solidarity not only unknown in history, but opening the way to a more organic closing of the ranks than the denominations have yet envisaged." Yes, there is uplifting of spirit in this hitherto "unknown" solidarity, in this vision of united effort to meet "the imminent threat of world disaster," but surely one may be forgiven for sadness in his heart when he beholds those who have this vision clouding it with a ruthless thrusting aside of those who fain would stand with them in this holy crusade and who are considered unworthy.

What do you really think Jesus would say to the Federal Council?

I am heartened by the social program and the constructive activities of the Federal Council. For several years I was a member of one of their committees (but as a "consultative" member) and met courtesy and kindliness always. The practice of the council exceeds the limitations imposed by its theology. Almost impatiently, it seems, its real leaders rise above such artificial inhibitions.

I recognize that I am making myself subject to criticism on several counts. Why, in these critical days, when the world needs all the concord and united endeavor possible to obtain, throw such an irritant into the delicate machinery of human relations? Just forget it. You're just peeved.

It is difficult to assess one's own motives fairly. I have hesitated to put my own feelings into words. I am sure those feelings go much deeper than any personal pique over a slight to my own church.

More than anything now I desire and pray for world harmony and peace. If that "grand prize" of human living can be achieved without the help of the Universalist Church, well and good. If the sacrifice of the Universalist Church would gain that end I would say, So be it.

I am sure you will agree that the present united effort would be still impossible were there not a rising tide of good will in human hearts which owes its inception to an increasing belief in the universal fatherhood of God and the universal brotherhood of man, a "doctrine," if you will, that the Universalist Church has proclaimed for 150 years and more.

Further, there is this to be said. There have been attempts to secure world harmony, all of which have "died a-borning" because there has always been something lacking, always a flaw in the fabric. There is such a flaw present now; a serious defect. It must be obvious that it is impossible to secure universal agreement based upon a fundamental disagreement, if the disagreement is concerning something vital. In this case I believe it is.

I would add that the small numbers in the Universalist Church have no bearing on the merit of the point I am pressing. I might say that if all in the churches which are members of the Federal Council who stand virtually with us in their theology were to change their church allegiance the story would undoubtedly be very different.

I have no wisdom as to the method by which this deplorable situation may be redeemed. But it seems that there must be *protestation* before there is *progress.*

You undoubtedly know that the federation of churches in Massachusetts includes all Protestant churches. I have just been informed that the Massachusetts federation hesitated to invite the Federal Council to hold its next conference in that state, thinking that the Unitarian and Universalist churches might object. At the meeting of the state board the representative of the Unitarian Church moved that this invitation be extended to the Federal Council and the Universalist representative seconded that motion! Methinks I behold "coals of fire" singeing the hair of the members of the executive committee of the Federal Council when they receive that invitation.

The Philadelphia federation of churches also includes in its ranks representatives of both the Unitarian and Universalist churches.

If a city and a state can rise above theological partialism and become universal in their Christian fellowship then there is hope the same achievement may be won in the nation and the world and thus the ecumenical movement be freed from the structural

weakness which will surely prove fatal. Verily "it is later than we think." That the great Federal Council of Churches should be swayed by the spirit of intolerance and be, in effect, allied with the forces of disunity is a dire tragedy of our day.

Church of the Messiah, Philadelphia, Pa. HERBERT E. BENTON.

Czech Christianity

EDITOR THE CHRISTIAN CENTURY:

SIR: Robert Root asks, "Are the Czechs being Christian?" What country is being Christian these days? Sudetenland never belonged to Germany, but after the defeat of the Bohemians by the armies of the Holy Roman Empire the Germans settled there. They were given many privileges, but more than 80 per cent of them went over to Hitler. Arthur Gaeth now says, "There is no reason why the Czechoslovak republic or people should support the families of men who fought for Hitler."

Gilcrest, Colo. JOSEPH PESTAL.

EDITOR THE CHRISTIAN CENTURY:

SIR: The answer to Robert Root's question must of necessity be No. Christianity is not to preach but to live Christian principles in time of crisis. It is meaningless to talk about the Sermon on the Mount and other Christian beacon lights when the crisis is past. The nazis rejected the moral laws embodied in Christianity. The Czechs have sunk to the level of nazi standards of conduct.

Broad Brook, Conn. E. POLLE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Root did not tell the whole story. He probably did not have a chance to visit southern Czechoslovakia to witness the treatment of the Hungarians. The Hungarians, too, are forced to "live in suitcases," are not permitted to speak their mother tongue under penalty of "immediate physical punishment," and are forced to employ Slovak managers in Hungarian-owned stores at high salaries and with a share in the profits. Three hundred thousand are to be expelled, or have already been; 12,000 young men have been taken to northern Czechoslovakia for forced labor, while several thousand others have been imprisoned or put in concentration camps.

What makes this more interesting is that the "historical argument" is just the opposite of that which the Czechs raise against the Germans. The Hungarians have lived in the region from which they are now being expelled since the ninth century. The Czechs occupied and annexed it only after World War I. Which is the "birthright" citizen in this case? Another interesting sidelight is that the persecuted followers of John Hus found refuge in Hungary.

Woodbridge, N. J. LASZLO KECSKEMETHY.

Indirection Not Enough

EDITOR THE CHRISTIAN CENTURY:

SIR: Your fine editorial on "Broader Rights for Negroes," in the March 20 issue, should be appreciated by everyone, Negro and white, who reads it, as a strong and courageous word in behalf of a principle as well as of the advancement of the Negro as a race.

One angle of the whole situation, however, is obvious to every Negro, namely: only in a setup where whites accept him for what he is can he forget that he happens to be a Negro. In the Federal Council meetings there was the atmosphere of churchmen doing things—not Negro and white churchmen. In the field of art many times there is the masterpiece itself without the face of the man who painted it, hence nobody is made to feel different. But what can the Negro contribute, even though qualified, if he is made to know that because he is a Negro he cannot serve on a jury, or cannot buy a home in a certain restricted neighborhood, or cannot be on a program with others, or cannot get a job alongside one no better or not as well qualified as he?

Indirect working at this problem is helpful, but the Negro's intellectual activity, as you put it, is usually given over to a direct approach to the problem in order to save his children from the things which glare at him. Were all the qualified Negroes to work only indirectly at this thing, the years would pile up higher with still the need for direct attacks.

As there are more opportunities for men like Dr. Benjamin Mays to perform, there will be increasing numbers to do so. Until that day arrives, however, many of us will still have to continue to make the direct approach.

Thank you for your editorial. It is a challenge to those who would look at both sides of the question.

New York, N. Y. OLYVE L. JETER.

How to Spread Liberty

EDITOR THE CHRISTIAN CENTURY:

SIR: The President and every member of Congress and the heads of our department of state should read and duly consider an exceedingly important statement in "On Talking Tough": "When all is said and done, there is only one way of putting an end to the world threat, if it is a threat, of Russian expansion. That is by quickly spreading the area of liberty and opportunity throughout the earth." Now the most effective thing the United States could possibly do for "spreading the area of liberty and opportunity throughout the earth" would be to withdraw immediately all our troops from Europe and Africa and continental Asia. For if our troops remain on those continents, even as a part of a "world police force," it is inevitable that Britain will rely on our troops for the maintenance of her effete and world-despised empire and thus sooner or later we shall become deeply involved in another imperialistic war to pull the chestnuts out of the fire again for British imperialism.

Chicago. ERNEST BRADSHAW.

Through With Us Forever

EDITOR THE CHRISTIAN CENTURY:

SIR: With this I am through with The Christian Century forever. It doesn't deserve to exist. No wonder Protestantism is getting weaker and weaker when one discovers how gullible and dumb Protestant spokesmen are. In the article, "If Thine Enemy Hunger," in your issue for February 27, you praise Mr. Rabbi. Mr. Rabbi and his Israelites must still be laughing. The Jews are playing Protestants and Catholics against each other so that they can rule. But I see the Protestants going down first. All because you refuse to talk back to these wily Jews.

Pittsburgh, Pa. HENRY ALLISTER.

The Poll Tax in New Hampshire

EDITOR THE CHRISTIAN CENTURY:

SIR: Here in New Hampshire one does not have to pay his poll tax to vote. But it is impossible to get a license to drive an automobile unless one has paid his poll tax of the previous year. This is true for both male and female, and the tax is $5 a year.

Plaistow, N. H. BYRON O. WATERMAN.

Conditions in Mental Hospitals

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Hutchinson's letter describing institutions for mental defectives in his state was certainly very aptly entitled by you "It's Different in Connecticut," for my own experiences in another New England state, and those of other C. P. S. men elsewhere, make his description sound almost like a dream.

I am writing this letter during my rest period at an institution for defectives, a so-called "training school," and I speak from the point of view of one who is with the boys almost constantly, from the time they rise until they go to bed. For the better part of this morning I was on duty in a large day-room with some 50 or more patients, and my main job was to keep them sitting in their seats about the room without making too much noise. Frankly I am required to have them do what I myself cannot, for I find it impossible to sit in one place doing nothing for hours at a time; therefore I often read on duty, or just get up and walk

about the corridors. There was a time when the C. P. S. men here tried to stimulate recreational activities, but the groups are so large and administrative resistance so high that over a period of two years we have lost our crusading zeal.

The building in which I work is not a low-grade building, for it holds the brightest boys on the grounds, some of whom have keys and take the places of attendants, while others work at various jobs around the institution. But recreational opportunities are almost non-existent. Those boys who have no jobs spend most of the day just sitting around, or lying down on the benches. They may go to the movies once a week and to a dance once in a long while, but what occupies their minds the rest of the time I leave it for the reader to imagine. "Custodial care" is almost flattery of the situation, since the boys are not always cared for in the most attentive fashion.

This institution, too, has a rule that any employee striking a patient is to be dismissed at once, but of course enforcement is a different matter. I do not mean to suggest that there is brutality here, for that is extremely rare, but the lack of organized or directed methods of treatment or training brings about situations that often make the application of corporal punishment seem necessary, and the punishment is often applied without much discrimination or intelligence.

What I find to object to in Mr. Hutchinson's letter, however, is the statement that increased wages and better working conditions would not improve the quality of attendants (implicitly admitting that the quality is often low). On the face of it the statement is preposterous, particularly to anyone who has worked in the situation. In our institution many folks have left because of salary or working conditions; moreover, it is apparent that an institution that offers very little will keep the men it has even if it must at the same time tolerate their faults. As a matter of fact the superintendent here has told me that he receives many letters of application for jobs, but that when the writers hear what the salary is they don't bother to follow up; on occasion he has also said that he was keeping certain men only because he could get no one else.

On the whole, then, my experience is more like that of Channing Richardson than like the description given by Mr. Hutchinson.

A New England State. [Name withheld.]

EDITOR THE CHRISTIAN CENTURY:

SIR: We have noted with interest the two recent references in your columns to the problems of training schools for mental defectives. One was the article appearing January 23 by Channing Richardson and the other the reply to it made February 20 by Rev. Charles X. Hutchinson, Jr., a trustee of such an institution in Connecticut. As the repository for the reports of the experience gained by C. P. S. men working in training schools and mental hospitals during the war, we would like to add a further word for the record. Altogether there are more than 1,400 contributions in our files describing the 60 institutions where we have worked. A substantial number are from training schools.

In general, our state-operated institutions in this country do not present a very pretty picture. We know that the administrators in many of them are working diligently to give their patients the best possible care. But there are many things lacking in Connecticut as elsewhere. Some are of a nature not too easily discernible to the board member.

There is abundant corroboration in our files of the very charges Mr. Richardson makes against not only the school where he worked but others as well. It is too sadly true that he speaks correctly when he says patients receive little better than custodial care to the end of their days. Occupational therapy or training programs are greatly underdeveloped. Recreational facilities are in the large majority of cases inadequate.

Placement and parole systems are not developed as they should be to restore "patients to self-support and useful citizenship." In no instance do our reports show sufficient assistance given to patients in receiving release and placement outside the institution.

We regret to say we are unable to view the disciplinary problem in training schools as simply the result of "more and more delinquents" committed to them. It seems rather to come largely from lack of activity for the children, from crowded buildings, and little or no training for attendants in the responsibility which is theirs. In reports from nine training schools, it is explained that there is no program for training new employees—no orientation in the elements of child psychology, or how to handle group situations, how to give directions to defective minds or to the development of a cottage recreation program.

There is far too much force and violence in daily use as a disciplinary measure. Though it may be true that hitting a patient results in dismissal, the catch is that this may result only "if upon interrogation the employee signs a written statement that he did strike a patient." We know two institutions where, admittedly, force dominates the day-to-day relations of attendants and patients. Corporal punishment is used in five of six training schools covered in returns from a recent questionnaire. And in the same ratio, disciplinary action is delegated by attendants to worker patients with supervision over them "only fair."

We do not believe the picture is a hopeless one with respect to obtaining a better class of attendant. Of course, higher wages are not enough. But they, along with shorter working hours, adequate living quarters for workers with families, sufficient recreational and off-duty facilities, the breaking down of feelings of isolation from the community, will all help to bring better personnel.

We are convinced that appeal must be made to the religious community. A very great step forward will be taken in the proper care and training of these "forgotten children" of God—these who remain always in the happy and simple world of childhood—when we can convince church people that here is an unopened area for full-time Christian service and when such people, fully trained, take up their lives with them.

National Mental Health Foundation, HARMON WILKINSON.
Philadelphia, Pa.

One Interpretation

EDITOR THE CHRISTIAN CENTURY:

SIR: In other words, what your "Talking Tough" comes down to is this: To meet the threat of Soviet Russia, dissolve the British empire!

Parker's Landing, Pa. T. E. SPOFFORD.

Not an Official Council

EDITOR THE CHRISTIAN CENTURY:

SIR: In view of the publicity given to it, it is little wonder that your New York correspondent stated in the issue of March 13 that "the Protestant Episcopal Church gave public inauguration to the National Council of Churchmen." The Protestant Episcopal Church has not inaugurated this new organization, but a group of members of the Protestant Episcopal Church have banded themselves together to form an organization which they are calling the "National Council of Churchmen." Because the official governing body of the Protestant Episcopal Church between the sessions of General Convention is called the National Council, this has become so confusing that I am told the National Council has been obliged to warn people that this new organization is not official and the bishop of at least one diocese has felt it necessary to warn his people in the diocesan paper.

One of the privileges of a free world and one of the joys of a free church is that people may start any number of societies with names that sound official but, not being so, only add to life's confusion. Your readers will get an idea of what particular group this is within the Protestant Episcopal Church when I mention the fact that the first publication sent out by the "National Council of Churchmen" to members of the Episcopal Church last summer was a pamphlet urging that the name "Protestant" be dropped from the official title of our church. The writer of the pamphlet presumed to suggest as a substitute title, "The American Church."

Christ Church, GARDINER M. DAY.
Cambridge, Mass.

NEWS *of the* CHRISTIAN WORLD

Famine Menaces Mission Peoples

Foreign Missions Conference Fears a Great Loss of Life in India and Other Asiatic Lands

(By Harold E. Fey)

BUCK HILL FALLS, PA., March 26.—Specters of famine in the principal mission lands haunted the 52nd annual meeting of the Foreign Missions Conference, which adjourned here today. The 300 delegates, representing 127 U. S. and Canadian missions boards, voted to ask the churches for an additional $50,000,000 for overseas relief. They also approved the proposal made by the Federal Council of Churches that they explore the possibility and advisability of giving a Christian university to Japan. The conference voted to send soon to that country a mission composed of eminent scholars and other Christian leaders to urge Japan to become a Christian nation. It endorsed the prospective merger of Protestant interchurch relief agencies for overseas relief. It agreed to set up, in cooperation with the Home Missions Council, a missions public relations office.

Famine Threatens Mission Lands

The conference heard that in 1944, the last year for which figures are available, 117 foreign missions societies received $32,443,221 and spent $20,793,167. This favorable financial position however is counter-balanced by a staggering array of problems on the field. The relief problem is the most exigent. This meeting heard that China now has fewer missionaries on the field than it has had at any time since 1889. The boards spent over $5,000,000 there last year to support only 1,035 missionaries. Now, in addition to devastation and inflation, they are confronted by China's need for 1,500,000 tons of rice to prevent famine. India, where American-Canadian boards spent $4,432,000 last year, needs 4,000,000 tons of wheat if it is to avert starvation on a huge scale. Japan needs 3,000,000 tons of rice, General MacArthur is reported to have said. Hunger stalks also through the Philippines, the Indies and Africa, the conference was told.

Ask Saving of Food

The Foreign Missions Conference noted that the churches are planning to spend about $75,000,000 for "relief and reconstruction," and declared that the amount should be raised by at least $50,000,000. It asked UNRRA to give major aid to China and the U. S. army to feed Japan. It approved the merger of the Church Committee on Overseas Relief and Reconstruction, the Church Committee for Relief in Asia and the Commission for World Council Services into one agency. This move will probably be completed this spring. The conference asked the churches to urge their members to make sacrificial contributions to relief funds for the purchase of concentrates such as dried milk, so that the church people could supplement government action. It also urged measures for household saving of food and clothing and the dispatch of other material aid. Finally, it asked government to make further cuts in supplies of wheat to millers, to ask for a wheatless day a week, to reduce normal wheat reserves, to stop the use of grain for alcohol production and to make army stockpiles of food available for famine prevention. To start the ball rolling, it asked the denominations to give $2,000,000 immediately for church relief.

Vote Mission to Japan

The conference spent considerable time discussing the proposal for the gift by American Christians of a Protestant university to Japan. The idea originated with the ministers' association of Richmond, Va., and was approved by the Federal Council of Churches at its Columbus meeting. At Buck Hill Falls, the missions boards, aware of possible complications in Japan, decided to withhold final approval of the plan until it has been referred to Japan, studied by a competent committee and then outlined in detail before the Committee of Reference and Counsel which represents the F.M.C. when it is not in session. Such opinion as found expression in the meeting was favorable to the idea of offering such a gift.

It was reported that the first two representatives of Protestant missions to be designated for postwar work in Japan had been cooling their heels on the west coast for several weeks, unable to secure passage. Nevertheless the desire to renew Christian work in Japan was strong at this meeting and it voted to dispatch to that country as soon as possible a commission of "outstanding Christian scholars and preachers . . . recognized as outstandingly competent . . . and capable of making a convincing and persuasive presentation of the Christian faith." The Japan committee of the F.M.C. is authorized to initiate such a commission "if and when the Japanese Christians indicate that the opportune time has come for such a visit."

Delay Move to Cooperate

The foreign mission board secretaries who composed this conference deferred action on the proposed merger of interchurch cooperative agencies until 1948. After four years of study of the proposal, which has been approved by the Federal Council of Churches, the International Council of Religious Education and the Home Missions Council, the F.M.C. again recommended to its member boards to "continue their study of the proposal." Luman J. Shafer of the Reformed Church board, chairman of the Japan committee of the F.M.C., urged the conference to declare what it wanted the proposed organization to do to protect the interests of foreign missions, but did not carry his point. In one field of practical cooperation, however, the conference was ready to move. It approved the establishment of a joint missions public relations office, merging the offices of the F.M.C. and the Home Missions Council.

On political matters, the conference took

(Continued on page 478)

Synod Speaks Out After 300 Years

Netherlands Reformed Body Gains Right to Make Declarations on Current Issues as Well as on Faith

SITTARD, HOLLAND, March 19.—Among the most remarkable events of church life in Holland during the past year was the meeting of the General Synod of the Netherlands Reformed Church for the first time in three centuries. Since 1816, when King William I issued an order making it impossible for the church to pronounce sentence in matters of faith, a so-called synod has existed, but it has not been representative of the church itself. Now the way is open for the church to make pronouncements not only in matters of faith and in revision of the 1816 church order, but also in such matters as the treatment of political prisoners, the relation of Holland to Indonesia, the reintroduction of capital punishment, and so on. In regard to Indonesia, the Netherlands Reformed missionary societies have already declared that they will stand flatly for total liquidation of the colonial status of those islands, and for generous application of the 1942 promise by Queen Wilhelmina of commonwealth status. A statement by the synod on this matter is expected in a few days. The meeting of the synod was held in the choir of Amsterdam New Church, the medieval building where the kings of Holland were formerly crowned.

* * *

National Church Revives

Before the war the Reformed churches (which had withdrawn from the national body in 1886) took a leading part in Dutch politics, but they are now losing ground against the old Netherlands Reformed Church, partly because the latter body is coming to new life and partly because of their own difficulties. These difficulties have arisen because the Reformed churches are divided into two groups on the subjects of baptism and the authority of the synod with regard to more or less independent congregations. Some of the Reformed churches which split off some years ago have just reunited with the Netherlands Reformed Church.

* * *

Dutch Churches United Under Oppression

Five years of nazi oppression made the formerly divided Dutch churches aware of their unity. Under the energetic leadership of K. H. E. Gravemeyer, secretary of the Netherlands Reformed Synod, and of J. de Jong, Roman Catholic archbishop of Utrecht, recently appointed a cardinal, the churches became the spiritual backbone of resistance against nazism. For the first time in history, nearly all the Protestant denominations and the Roman Catholics met in one organization, the *Interkerkelijk Overleg* (Interchurch Deliberation), which sent out publications and proclamations to the Dutch people and to the occupying author-

ities. During the terrible winter of 1944-45, the I.K.O. organized food relief for the large population of western Holland, where starvation was imminent, and arranged for sending starving children to the villages of the northern and eastern provinces, where rations were not so limited.

* * *

Protestants and Catholics Work Together

It will never be possible to describe the part the churches played in all kinds of resistance work. Ministers and priests worked together with thousands of laymen. Nearly every manse was a hiding place for Jews and other persecuted persons and a center from which ration cards and news from other countries as heard on the radio were distributed. After the liberation, the I.K.O. was continued so that it might deal with urgent postwar problems, such as the treatment of thousands of political prisoners, nazis collaborators and their children. As early as November 1944, the I.K.O. was warning the exiled government in London not to plan to imprison all these people. Now it is trying to obtain better conditions for them, and to help re-educate them into good citizens. The Catholics have published a book about the resistance of their bishops, *Het Verzet der Nederlandsche Bisschoppen*, and the Netherlands Reformed Church is preparing one about its part in the resistance. This church and the Catholic each contain about one-third of the population of the country.

* * *

War Experiences Lead to Desire for Rebirth

One of the most remarkable results of the clergy's wartime deliberation and experience, and of the movement started by Prof. Hendrik Kraemer to revive the life of the church in the congregations themselves, is the newly awakened sense of responsibility for rechristianization of the Dutch people. The Netherlands Reformed Church is eager to oppose modern paganism effectively. For this purpose it needs a greatly increased number of well trained men and women, both ministers and laypeople. A modern training center has been opened by the Church and World Institute at Driebergen in Utrecht. Representatives of similar movements in other countries were present for the opening. The center is particularly in need of an up-to-date library. Wartime deliberation among political leaders was also responsible, incidentally, for radical changes in the political life of the nation. A number of political parties, among them the large socialist workers' party, united in one broad socialist labor party, the Partji van den Arbeid. A large part of the Protestants, both orthodox and liberal, have identified themselves with this party, as have many of the younger Roman Catholics, although their bishops—and the Communists—are among its fiercest opponents.

SIERK COOLSMA.

Foreign Students in U. S. Number 10,445

According to the annual census made by the Committee on Friendly Relations Among Foreign Students, 10,445 students from 99 foreign countries are enrolled in 738 colleges and universities in the United States. The largest number enrolled (1,613) comes from Canada; China is second with 1,298.

Georgia Negroes Vote in Primary

Take Advantage of Court Decision in Their Favor—Election Arouses Wide Interest in State

ATLANTA, March 27.—Following a decision by Judge Hoyt Davis in the federal court at Macon some months ago, Georgia Negroes began registering and voting in the Democratic primaries. A few days ago the circuit court of appeals in New Orleans upheld Judge Davis' decision. Although there have been bitter political contests in a number of cities there has been no evidence that racial issues have been brought into the primary elections. The Negro vote was a decisive factor in the election of Helen Douglas Mankin to Congress from Georgia's fifth district. At a recent election in Brunswick, all incumbent county commissioners were defeated in a Democratic primary in which more than 90 per cent of the 2,400 registered Negroes voted while only 75 per cent of the 9,100 registered whites went to the polls. However, the white vote was much higher than has been the case in the past. Negro voting will undoubtedly stimulate greatly increased registration by both races and more serious consideration of the responsibilities of the ballot. Active campaigns are on all over the state to secure full white registration.

* * *

Wider Interest Shown In Election

Eugene Talmadge, former governor, and Roy Harris, speaker of the house, have called for a special session of the legislature to repeal present primary laws and adopt a program that would continue the white primary. So far there seems little evidence that they have secured any widespread support for such action. Georgia elections are always lively affairs, and this year they are attracting greater interest than ever. With Governor Arnall barred from running for re-election by a law which prohibits a governor's succeeding himself, the race is wide open. The return of thousands of service men, the removal of the poll tax, the granting of the ballot to all from 18 years up and the establishment of the right of Negroes to vote in primaries bring many unpredictable factors into the elections. Everything points to the most democratic and general participation the state has ever known.

* * *

Churches Extend Use of Radio

Southern churches are making increased use of network radio programs. Some 40 stations are linked together every Sunday morning for a religious program originating at WSB in Atlanta. The Baptists sponsored the program for the first 10 weeks of the year. The Presbyterians are now having their turn. They will be followed by the Methodists, and the Baptists will again take over in June.

* * *

Georgia to Have More Hospitals

The 3,000-bed Battey General hospital at Rome has been transferred by the army to the state. It will be operated as a tuberculosis hospital, replacing the present 500-bed institution at Alto. State health authorities are conducting mass tuberculosis and venereal tests in Georgia cities. Baptists have raised over $750,000 toward a proposed 1,500,000 addition to the Georgia Baptist hospital. Roman Catholics are planning an extensive addition to St. Joseph's hospital, Atlanta, and the establishment of a hospital at Columbus.

* * *

Baptists Plan New College

Baptists are planning to establish a junior college at Cleveland in the mountains of northern Georgia. About $400,000 has been pledged, and land has been secured. The school will be named in honor of George W. Truett, who began his career in this region, and F. C. McConnell, Georgia Baptist leader of some decades ago.

* * *

And So Forth

Six missionaries who expect to make use of planes to cover their fields are enrolled in the LeTourneau flying school at Toccoa. So far missionaries of the smaller denominations are showing much more interest in this development than are those of the larger churches.

W. E. Denham, Jr., has become pastor of First Baptist Church, Macon, succeeding J. Maurice Trimmer, who went to Fifth Baptist Church, Huntington, W. Va., last fall. Byron Wilkinson leaves First Baptist Church, Griffin, to become pastor of Grove Avenue Baptist Church, Richmond, Va.

Methodists report large gains in membership in all cities where their visitation evangelism program has been used. Atlanta Baptists recently met for a conference to plan for a visitation campaign in this city.

Sixty new foreign missionaries are expected to be appointed at the April meeting of the Southern Baptist Foreign Mission Board. This board reports that the annual Christmas offering by Southern Baptist women for foreign missions totaled over $1,100,000.

PHILLIP J. MCLEAN.

New Weekly Serves Rural Church

The *Rural Churchman*, first religious weekly devoted exclusively to the concerns of the country and village church, made its bow March 7 at State College, Pa., with Wallace J. Cummings as editor. As one of its features, the paper plans to publish a "sermon of the week" preached in a rural church, and solicits such manuscripts.

Set Up Additional Relief Shipment Centers

New centers for collection of clothing and other relief materials for shipment abroad by the Church Committee on Overseas Relief and Reconstruction are being set up to supplement the overcrowded centers at New Windsor, Md., and Modesto, Calif. Those already in operation are located at 46 Cornhill St., Boston; 18 Warren St., New York; and 101 Pine St., Dayton, Ohio. Ready shortly to receive materials will be centers in Seattle, St. Louis and Los Angeles. Shipment will be facilitated if groups and individuals will send their supplies to the center located nearest to them.

— STEWARDSHIP —

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ROSWELL C. LONG

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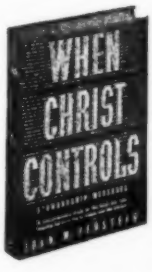

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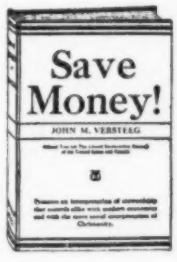

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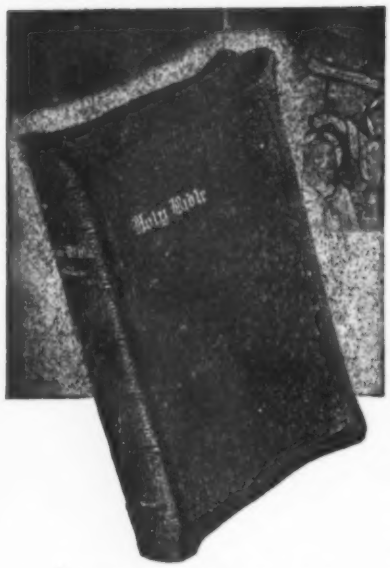

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Choose Successor To Dr. Fosdick

Name Robert James McCracken to Pulpit of Riverside Church—Dr. Cavert Urges Rationing of Food

NEW YORK, March 29.—At a congregational meeting held last night at Riverside Church, Robert James McCracken was chosen unanimously as the successor to Harry Emerson Fosdick, who was named minister emeritus. Professor McCracken is a teacher in McMaster University, Hamilton, Ont. He will begin his duties at Riverside Oct. 1. The pastor-elect was born in Scotland and attended Glasgow University. He is 42 years old and is a Baptist. At McMaster, a Baptist institution, he is professor of church history and the philosophy of religion. An announcement made at the meeting said that the Riverside Church would continue to have the benefit of the counsel of Dr. Fosdick "and the privilege of his preaching to the extent that his health will permit." It was also stated that "Mr. McCracken will continue the international and interdenominational policy which has been characteristic of Dr. Fosdick during his ministry at Riverside Church."

* * *

Cavert Calls for Rationing

The re-establishment of rationing in this country in order to increase the food supply for starving Europe was called for here this week by Samuel McCrea Cavert, general secretary of the Federal Council, who recently returned from six months in Europe. Emphasizing the urgency of the food situation in central Europe, especially in Germany, Hungary and Austria, Dr. Cavert told the annual winter meeting of the alumni of Union Theological Seminary that "nothing would do more to give America a new position of moral leadership in the world than the re-establishment of a strict program of rationing by our government in order to provide for a systematic sharing with the hungry millions of Europe and of other parts of the globe. . . . To leave the matter wholly to uncoordinated voluntary activities of individuals is merely toying with the problem." He declared that the recent reduction of the daily ration in the British zone of occupation in Germany to 1,050 calories, if long continued, will mean starvation.

* * *

Denounces Potsdam Transfers

Dr. Cavert charged that the decision of the Potsdam conference to transfer millions of Germans from their former homes in Silesia, East Prussia and the Sudetenland into Germany has been especially calamitous. "It has resulted in a flood of homeless refugees—dispossessed, cold, hungry and ill—wandering over the country with no means of subsistence and no place to go," he said. Warning that the Germans might turn blindly to communism, Dr. Cavert concluded, "The German people are so prostrate and their economy so ruined that, in my judgment, there is not the slightest danger of their becoming a menace to the peace of the world in our generation provided we exercise a due measure of military supervision. The real danger is not a revival of German militarism but of a spirit of nihilism and general social chaos."

* * *

Discuss Protestantism In Brooklyn

Over 500 delegates attending the annual meeting of the Long Island church society of the Methodist conference held at the Hanson Place Central Methodist Church, Brooklyn, heard Bishop G. Bromley Oxnam call upon all Protestant denominations to "work together to make the church grow in Brooklyn." Pointing to the decline of Protestant church attendance in the borough during the past 15 years, the bishop stressed the fact that there are approximately 800,000 persons of Protestant leanings there who are not affiliated with any church. The bishop attributed the drop in church membership in the past 15 years mainly to a shift in population, explaining that 42 per cent of the members of Brooklyn's 38 Methodist Churches do not live in Brooklyn. He declared that 89 per cent of the members of one church alone do not live in the borough, and two-thirds of the membership of four others are also from out of town. Suggesting ways in which church membership and attendance could be increased, he urged that greater attention be paid to the increased Negro population. "One person in 25 in Brooklyn is a Negro," he said. "It is our responsibiilty as Methodists to take Negroes into our churches. The whole pattern of segregation is undemocratic and unchristian."

* * *

Fundamentalists Hold Missions Conference

A unique missionary conference held in Calvary Baptist Church this week heard the first world-wide radio roundup of messages from the foreign field. The National Association of Evangelicals, the Conservative Baptist Foreign Mission Society, the Sudan Interior Mission, the Africa Inland Mission, the Association of Baptists for World Evangelism, the China Inland Mission and many other societies were represented. Short-wave broadcasts direct from the foreign field to the auditorium were heard from mission centers in Africa, India, South America, the Philippines, France, Portugal, Belgium and Mexico.

J. HENRY CARPENTER.

Dun to Open Lectures

Episcopal Bishop of Washington Will be First on Hoover Foundation

CHICAGO, March 29.—Bishop Angus Dun of the Protestant Episcopal diocese of Washington, D. C., will be the first lecturer on the Hoover foundation at the University of Chicago. Established last year by a gift of $50,000 in honor of the late William H. Hoover of North Canton, Ohio, this endowment is administered by the Disciples Divinity House at the university. It is intended to bring annually to the university an eminent church leader to lecture on some aspect of the problem of achieving Christian unity.

The topics of Bishop Dun's lectures have not yet been announced. It is expected,

George Santayana's

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however, that this inaugural series will be delivered next November, and will consist of five lectures, later to appear in book form. Before his consecration as bishop of Washington a little more than a year ago, Bishop Dun was dean of the Episcopal Theological School at Cambridge, Mass.

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Score 'Whitewash' Of School System

Chicago Church Federation Finds City Council's 'Investigation' of N.E.A. Charges Cynical and Futile

CHICAGO, April 1.—After having been represented at the hearings of the subcommittee of the city council appointed to investigate the Chicago school situation, the Chicago church federation last Monday issued a statement which read in part: "We have never seen such a display of cynical disregard for the public interest as was given by the subcommittee which conducted the hearing." The federation then directed a special committee to study all aspects of public education in the city and to join with other organizations in action warranted by whatever facts are discovered. Meanwhile the city council subcommittee reported March 27, as was expected, that it could find no proof that the Chicago school system is not in the "forefront of the progressive educational systems of America." Now, however, a number of aldermen are aroused and have announced that they will bring the issue to the council floor—something that has not happened during the 12-year term of Edward J. Kelly as mayor.

* * *

North Central Will Study Situation

The North Central Association of Colleges and Secondary Schools, now in session here, is having a look at the charges made in the National Education Association's report of graft and disregard of public interest in the Chicago schools. Supt. William H. Johnson of the Chicago school system is reported to have said of this group, "I can control them." The Illinois chairman in the North Central Association defended the Chicago schools before the association, but admitted later that he had not read the N.E.A. report. The other state chairmen have called upon the Illinois commission to ask the association to make a full investigation looking toward withdrawal of accreditation of the Chicago schools if the N.E.A. report proves to be well founded.

* * *

Hutchins Condemns Arms Race

In a speech at a meeting of the Modern Forum in Los Angeles last Monday, Chancellor Robert M. Hutchins of the University of Chicago declared that President Truman's proposal in his Navy Day speech that the United States maintain the largest army and navy in the world could not have been more clearly calculated to set off a world arms race. "Truman, Byrnes, Vandenberg and Churchill talk of maintaining peace by force," he said, "in senile disregard of the fact that force means war and that the atomic bomb means that it is no longer possible to win a war." Chancellor Hutchins proposed the abandonment of peacetime conscription, of "Operation Muskox," of secrecy on atomic energy and of the stress on a huge army and navy. He called for steps to make the UNO really work, for a national education foundation opening higher education to all and for a campaign to create true democracy in the United States.

* * *

Uptown Players Honored

The Uptown Players, dramatic group which began in the basement of the People's Church (Unitarian) here, is featured in the current issue of the *Little Theater Guide*. The club, which three years ago purchased the La Salle Street Baptist Church and converted it into a workshop and theater, has won many national awards. It conducts classes in speech, drama, radio, costume design, stage management, playwriting and children's theater work.

* * *

Roller Skating Rink to End Discrimination

The three-month offensive by the Council on Racial Equality against the White City roller skating rink, waged for the purpose of ending the rink's practice of racial discrimination, has ended successfully. The management has agreed that beginning April 30 the rink will be open to all regardless of race, and that suits it had brought against groups which picketed the premises will be dropped. Attorneys who represented the council during the long litigation donated their services. The council will sponsor another interracial non-violent social action group in Chicago this summer under the leadership of George M. Houser of Cleveland, executive secretary of the organization.

* * *

And So Forth

Forthcoming gatherings of national interest to be held in Chicago are the conference to be sponsored by the National Temperance Council April 23-26, the annual sessions of the American Society of Church History at the University of Chicago May 10-11, and the 10th annual institute of human relations to be sponsored by the Chicago round table of Christians and Jews next week.

The divinity school of the University of Chicago is making provision through contributions from alumni for the erection of a bronze tablet in memory of James and Charma Moore Covell, missionaries killed in 1942 on Panay island, where they had fled when the Philippines were invaded. The Covells had served in Japan before going to the Philippines.

Russell W. Ballard, head of Hull House, has been appointed chairman of a committee of the Chicago council against racial and religious discrimination which will seek to end quotas in Chicago's institutions of higher education.

CHARLES L. VENABLE.

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Address inquiries to Dean Edward H. Roberts

A Serious Word About Your Inherited Religion

A momentous question is looming in the spiritual foreground of today: —How does it come that the God of the Bible, who was preached by the great Hebrew prophets as the divine champion of social and economic justice, has been largely obscured behind the outlines of a conventional Deity who is hostile merely to individual "sin"? Part of the answer follows:

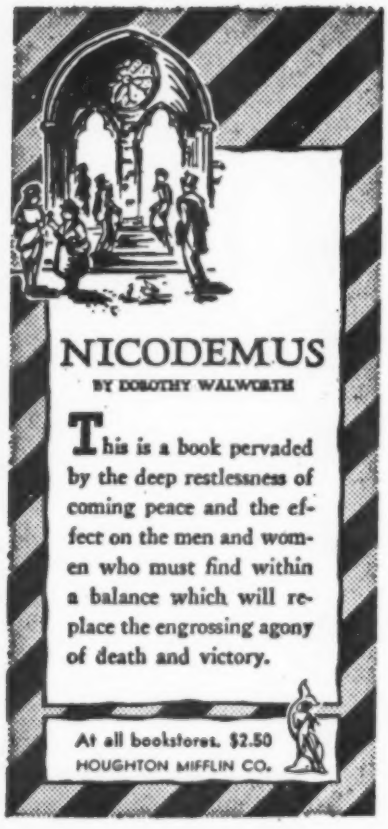
The Hebrew Prophets began their evolutionary campaign for social and economic justice in the northern kingdom of Israel. When the northern tribes were lost, the only remaining tribe was Judah, or the Jews; and upon this tiny fragment of the Hebrew nation was thrown the entire cultural burden and mission of Israel.

The Hebrew Bible, as it now stands, was produced for us by the devoted labor of Jewish compilers and scribes, who, in and after the Babylonian exile, toiled over ancient Hebrew documents, and added an enormous mass of Priestly material which largely enters into the first five books of Scripture.

But the practical effect of the Priestly material through many centuries has been to dim out the non-Judaic "lost tribes" as factors in Hebrew history, and to obscure the origin and significance of Hebrew prophecy; while, at the same time, the tribe of Judah is put forward as the chief custodian of a revelation delivered, once for all, upon a mountain top, and coming from beyond the orbit of secular human experience. The mountain has overshadowed the social and economic gospel of the prophets for more than two thousand years.

This problem cannot be avoided. It calls for the careful attention of scholars and the sanctified common sense of the laity. Organized religion, both Jewish and Christian, must learn to find God in the slow evolution of secular history.

—Louis Wallis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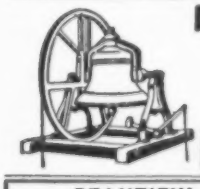
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Canadians Join For Evangelism

'Advance' Campaigns Feature Programs of Churches—Provinces Seek to Regain Powers of Taxation

TORONTO, March 19.—All major Canadian denominations have entered upon crusades of evangelism and spiritual advance, both cooperatively, through the Canadian Council of Churches, and separately through denominational channels. The United Church of Canada initiated the forward movement with its "Crusade for Christ and His Kingdom." The Baptists have taken up the crusade under the same name. The Church of England has its "Anglican Advance Appeal for Rededication and Thankoffering," the Presbyterian Church its "Advance for Christ and Peace Thankoffering." Through the Canadian Council of Churches, interdenominational mass meetings and joint services of witness are being planned in the larger cities for the last week in April. These will be supplemented by city and district conferences on evangelism for both laymen and ministers. The newly formed lay association of the Canadian Council of Churches is campaigning for members in strategic cities from coast to coast. Toronto, Hamilton and London have set up strong divisional committees, and other cities are being organized. The Toronto division's campaign was launched in the convocation hall of the University of Toronto Feb. 26. In spite of a heavy snowstorm 1,300 laymen gathered to hear John Foote, Presbyterian minister and the only Canadian chaplain to win the Victoria Cross, appeal for more solid allegiance by the members of each communion to their own church.

* * *

Argue Provincial vs. Dominion Rights

The dominion-provincial conference set up to unify the economic and social structure of Canada is facing increased tension. As an emergency measure during the war the provinces transferred to the dominion the right to collect income and corporation taxes and succession duties, accepting in return pro rata grants from the federal treasury for provincial financing. The dominion government has proposed that this arrangement be continued, and has offered to assume the cost of greatly extended social services, the administration of which would be left to the provinces. Premier George Drew of Ontario, objecting to the surrender of provincial authority, has made counter-proposals that these taxation rights be returned to the provinces, and that the provinces create a "pool" of $20,000,000 to subsidize social services in financially weaker provinces. Premier Duplessis of Quebec has supported this plan. It is questionable whether provinces have the constitutional right to assign their revenues to other provinces. The crucial problem, however, is whether Canada can achieve the over-all economic planning needed to level off booms and depressions and to standardize social services throughout the nation without the centralizing of authority which the dominion proposals contemplate. Premier Drew's plan would mean a return to the unwanted system of double taxation—federal and provincial—in these fields.

* * *

Investigate Vice In Montreal

A non-partisan citizens' vigilance league has been investigating vice conditions in Montreal. Seventy-four electors have petitioned for an official investigation, charging that the city police have been protecting a gambling and vice syndicate which has been realizing up to $10,000,000 annually for the last 20 years. The petitioners claim that "the city of Montreal has been the mecca of all types of gambling and betting exploiters who defy the law to the detriment of the citizens, with the tacit approval and good will of certain police and civic authorities of the city." Responsibility for these conditions is placed by the petitioners on all the civic administrations which have held office since 1925. The petitioners claim the backing of churches and civic organizations representing 200,000 Montreal residents. They have the support of the citizens' vigilance league and of the Montreal council of Christian social order, which represents eight religious bodies—Anglican, Presbyterian, Baptist, United, Orthodox, Roman Catholic and the Salvation Army. The chief justice of Quebec has stated that no action can be taken under the municipal bribery and corruption act unless specific persons are named.

* * *

And So Forth

The United Church of Canada lost an outstanding leader in the death on Jan. 31 of E. Leslie Pidgeon, minister of Erskine-American Church, Montreal. With his brother, George C. Pidgeon of Bloor Street Church, Toronto, Dr. Pidgeon played a historic part in founding the United Church.

J. Stanley Glen has been appointed professor of New Testament literature in Knox College (Presbyterian), Toronto.

Two Canadian delegates attended the meetings of the provisional committee of the World Council of Churches in Geneva: W. J. Gallagher, secretary of the Canadian Council of Churches, and Jesse H. Arnup, moderator of the United Church of Canada. moderator of the United Church of Canada and president of the Foreign Missions Conference.

G. P. MACLEOD.

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Denies Churchill Spoke for Britain

Foreign Minister Says Official Policy Remains as Before—Bishops Ask Prayers for India Mission

LONDON, March 19.—Speaking in Wales on Saturday, Foreign Minister Bevin declared more than once that the government had had nothing to do with Mr. Churchill's Fulton, Mo., speech. "It would be a bad thing for foreign affairs," he said, "if the foreign policy of a nation turned not on itself, but on a speech which some individual might make." He declared that the policy of the government stands as it was stated to be Feb. 21. "I will do nothing that even savors of aggression," he said, "and I appeal to other countries, whatever their historical reasons, to eschew aggression either by propaganda or wars of nerves or by action which keeps other nations on the jump. I appeal to them . . . to let the old world settle down." No one here disguises the seriousness of the issues now being raised. Mr. Bevin declares rightly that no people on this earth is seeking for war. But what people is proof against the war of nerves or the concerted attack of rumors?

* * *

Asks Prayers for India Mission

Prime Minister Attlee's speech on India may prove to be the most important speech of last week. Not by any wave of the hand or by generous words can India be given what it seeks. There is much that remains for India to do and perhaps suffer before it enters into its new life. But a great removal of barriers will be dated from March 19. Speaking of the mission which is departing for India, Mr. Attlee begged our people to wish them Godspeed. In a letter to the *Times*, 10 bishops of the Church of England have underlined what is meant by that "Godspeed." They point out that India has a profound understanding of religion, and in its deepest self Britain is also a religious country. The bishops appeal for the prayers of all men and women for Lord Wavell, Lord Pethick-Lawrence, Sir Stafford Cripps and Mr. A. V. Alexander, and for the leaders of the Indian communities, especially for Mahatma Gandhi, Pandit Nehru and J. M. Jinnah. Few will read this appeal without emotion. It comes as yet another sign of a growing "charge to keep" which has been given to the church in this generation.

* * *

Urge Mercy to the Hungry Germans

That our former enemies in Germany hunger is not open to doubt. Carl Heath writes in the *Friend:* "The sudden drop to 1,014 calories in the food ration means nothing less than starvation in the Germany we are responsible for." Our own rationed diet averages about 2,500 calories. Mr. Heath adds that we should see this food problem as primarily a moral and spiritual one. It is, however, also an outstanding example of failure to think in terms of European economic and political unity. Dealing with the same subject, Victor Gollanz does well to condemn some of

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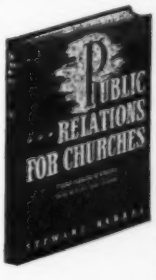

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the language used by statesmen and others when they face the problem "if thine enemy hunger . . ." He points out that the "Germans" are, among others, the children who were born after Hitler came to power. He condemns "this wretched habit of thinking in almost meaningless abstractions —of 'the Germans' or 'the Jews' rather than of individual human personalities." It is true that a number of speakers do use language which can only be described as an utter denial of the teachings of Christianity and Judaism. They seem bent upon standing well with certain coarse and probably thoughtless people who say, "Serves them right!" but I am sure that the average Englishman, whatever action he feels called to support at the moment, does not accept the position that "the Germans," even the babes who know not their right hand from their left, have asked for it. The last verse of the book of Jonah should be pondered.

* * *

A Great Headmaster Is Dead

Once more I rejoice to tell of one of those laymen who are the just pride of our churches. Horace Pearson, onetime headmaster of Tettenhall School, who died last week, could not be counted among the famous academic schoolmasters, but all who came within the range of his personality knew that he had a place among the great in the teaching profession. Pearson went into business after leaving school, but quite as much as any minister of the gospel he had a call to enter the ministry of teaching. He had an inerrant understanding of boys. When he was serving at Eltham he had as pupils many sons of missionaries and was to them an understanding guide. The man who gave him his first opportunity at Tettenhall has spoken thus of his years at that school: "Without any claim to intellectual brilliance, without any deep knowledge of educational theory, by the possession of those qualities which the old Romans summed up in the word *virtus*, he dragged his school out of a trough of depression and made it a real asset as an educational institution."

EDWARD SHILLITO.

More Unwanted Babies

Denver Juvenile Court Reports Increase in Number Relinquished by Mothers

BOULDER, COLO., March 25.—The number of mothers coming to the Denver juvenile court to give up their babies has increased 194 per cent during the past 10 years, according to a recent report by Judge Philip B. Gilliam, who is carrying on the noble tradition established for this court by the late Judge Ben Lindsey. Ninety-five per cent of the babies brought to the court to be relinquished have been born out of wedlock. Among 24 "don'ts" recently listed by Judge Gilliam as guaranteed to produce juvenile delinquency are these: "Don't give your son any religious or spiritual training"; "Don't be respectful of womanhood in his presence; belittle 'dames,' courts, police, public officials, the school, the church, business"; "Never look for the real cause of untruthfulness in your child"; "Be sure to humiliate your child in the presence of his friends."

* * *

Catholic Editor Urges Truth in Press

Declaring that the world depends on the sanity of the individual for everlasting peace, D. F. Miller, editor of the *Ligourian*, Catholic cultural magazine, appealed in his address to the 13th annual Catholic school press relations convention at Loretto College, Denver, for logical and sound expression by the press. "Public opinion," Mr. Miller said, "must be shaped by writers who can point out the basic difference between truth and error, thus safeguarding democracy and peace."

* * *

Japanese-Americans Hold Convention

"They Shall Not Have Died in Vain" was the motto of the recent convention held in Denver by the Japanese-American Citizens' League. Many of the delegates were veterans, among them one family of five brothers. The convention took a stand against alien land laws, and discussed means of combating the attempt being made in California to defeat the repeated opinions handed down by that state's supreme court to protect the rights of Japanese-Americans. Incidentally, during the convention delegates contributed $375 to the Red Cross.

* * *

Liberal Takes Over 'Denver Post'

The coming of Palmer Hoyt, publisher of the Portland *Oregonian*, to the editorship of the *Denver Post* is a major event in Rocky mountain area journalism. Mr. Hoyt has begun with a policy of liberalism, something new for this paper with its long history of lurid sensationalism. In a recent address at Temple Emanuel, largest Jewish congregation in this area, he declared that the threat of atomic warfare makes this hour "later than you think." He said that the world cannot exist much longer "unless it is drawn together into a union with an amendment for survival—a bill of rights."

* * *

And So Forth

An international team consisting of Ruth Seabury, Arthur Gray, Martin Rodriguez, Elizabeth Perdrizet and Samuel Devapragasam has just concluded a conference with church leaders of the Denver area on "What Is a Modern Christian?"

Four hundred Baptist young people attended a recent conference in Denver.

To accommodate its record attendance, the University of Colorado has broken ground for new buildings to cost $2,000,000.

It is being estimated that 4,000,000 tourists, three times the state population, will visit Colorado this summer. A timely warning is being issued: "Don't come without confirmed reservations."

In a recent address at Denver, Clark M. Eichelberger, director of the American Association for the United Nations, deplored the prevailing mood of pessimism regarding world cooperation. He pointed out that the people who said after adoption of the United Nations Charter that there was nothing more to do are now declaring that nothing is possible.

CLARENCE W. KEMPER.

Says Church Now Losing Its Youth

Speaker in Birmingham Urges Stronger Local Program Rather than Large Rallies—Condemns Poll Tax

BIRMINGHAM, ALA., March 29.—The church has lost its "pull" for young people, Henry J. Sweet of Chicago, who taught in a leadership school here some days ago, told a group of Birmingham pastors and school representatives. A commercial program for Christian youth is no substitute for vital youth fellowship in local churches, he declared. He maintained that the Youth for Christ movement has proved that something can be done on week nights for young people. But that movement, he charged, emphasizes emotional response, an approach that should be corrected through proper guidance by the local church and not on a community-wide basis.

* * *

Asks Civilian Help In Recruiting

In an address to business, civic and educational leaders at a luncheon here recently, Maj. Gen. Edward Brooks, commander of the fourth service command, urged civilians to help procure men for the army. The purpose of the meeting was to acquaint civilian leaders with army needs. "The reason we won the war was because we had the backing of the American people, and we must continue to have that backing," said General Brooks. He declared that generals do not want an army to retain their rank, but are interested only in the future welfare of the country. The reason other nations will listen to us, he said, is because we have force. He maintained that the talk about the caste system is only a disgraceful effort to destroy the soldier's confidence in his commanding officer. At the conclusion of the speech, Mayor Cooper Green and President Raymond R. Paty of the University of Alabama assured the general of their support.

* * *

Editor Flays Poll Tax

The *Anniston Star* says editorially that it is unthinkable that Alabama should place a penalty on the citizen's right to exercise his prerogative in a "free" election. "The poll tax as a prerequisite to voting is bad enough," the editor writes, "but when a citizen has to pay for all past years, up to a maximum of $36, for the privilege of qualifying to vote, it is atrocious . . . Alabama should abolish the poll tax as a requirement for voting; we are one of only seven southern states where its payment is essential to qualify a voter. . . . More than the meager 10 to 15 per cent of the people of Alabama should exercise a voice in their government, but they'll never do it as long as it costs many citizens $36 for the privilege of using a voice that should be free."

* * *

Praises Negro Vote In Georgia

Glenn county, Georgia, last week had a mass turnout of Negro voters. Ordinarily, it is reported, 2,000 votes is a good number for this county, but in the primary last week 2,400 Negroes alone registered and

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most of them voted. It is the first time in the deep south that Negroes have voted in such numbers. Why was this showing possible? Last year Georgia repealed its poll tax law and permitted 18-year-olds to vote. The Lowndes county *News*, a Georgia weekly published at Valdosta, says, "White primaries are a thing of the past." Commenting on the peaceful voting of 300 Negroes, the editor continues: "The election proved that whites and Negroes can go to the polls and vote at the same time on the same issues without any bitter feeling. The occasion marks a great forward step for the Negroes of Valdosta."

* * *

And So Forth

Speaking to the Birmingham Civitan club John Wooster Martin, director of the public service bureau of *True Detective Magazine*, advocated "a good strong 'Go Back to Church' campaign as a cure for juvenile delinquency."

The Methodist women of the North Alabama conference had their annual meeting in this city two weeks ago, while the women of the Alabama conference met in Montgomery. The Baptist women of the state met in annual session in Birmingham a few days ago. Among the prominent speakers at the meeting was President Duke K. McCall of the Baptist Bible Institute at New Orleans. The secretary-treasurer of the state Baptist convention, A. H. Reid, told the women that all Baptist institutions in the state are now free of the $549,000 debt that burdened the denomination so long.

The first week of this month, several hundred Methodist ministers of Alabama and west Florida spent three days in a school of evangelism held here at First Methodist Church under the direction of Guy E. Black of the denomination's General Board of Evangelism. In the evenings, the visitors went out with local pastors and lay teams in a program of visitation evangelism. It was reported later that some 2,500 prospects committed themselves to Christ and the church during the program.

Last week when the Alabama educational association met here it received a verbal "spanking" from Gov. Chauncy Sparks. He called the teachers "political mendicants" and accused them of having become an organized political group whose activities were unworthy of their profession. He was striking at their demands that additional funds be earmarked for schools. President F. L. Schlagle of the National Education Association told the more than 5,000 teachers, "You must not become timid when you are criticized for speaking up for the children of this country."

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MISSIONS CONFERENCE

(Continued from page 467)

a strong position favoring indemnification of the Philippines for war losses and of giving that commonwealth a favorable trade relationship with the U. S. for 30 years. In contrast with the Roman Catholic Church's claim for $125,000,000 war damages, it urged Protestant churches to ask no indemnification. The conference voted for civilian control of atomic energy, urged cooperation with the UNO and the establishment of a strong trusteeship system, especially for Korea. It condemned the Potsdam policy of evacuating whole populations in Europe, insisted on the maintenance of the right of asylum for political refugees and asked for humanization of such deportations as cannot be prevented. The conference heard reports on the recent meeting of the International Missionary Council at Geneva, which declined to free the American mission boards from their commitment to the "India pledge" requiring missionaries and boards to give "loyal cooperation" to the government of that country. Before it adjourned, it adopted a budget of $84,579, an increase of approximately $8,000 over this year.

The Church Roll

J. R. Howe, former president of Otterbein College, Westerville, Ohio, has been named pastor of the First Community Church, Joplin, Mo.

Robert Ward McEwen was inaugurated March 2 as the seventh president of Blackburn College, self-help institution founded at Carlinville, Ill., in 1837.

Frederick M. Smith, president of the Reorganized Church of Jesus Christ of Latter-day Saints since 1915 and editor of the *Saints Herald* since 1917, died at Independence, Mo., March 20. Dr. Smith was a grandson of Joseph Smith, founder of the Church of Latter-day Saints.

Archbishop Alexii of Yaroslavl and Rostov, who was unsuccessful in his mission to reconcile the Russian Orthodox Church in the United States with the patriarchate in Moscow, is reported by Religious News Service as having left Hoboken, N. J., on a freighter in mid-March to return to the U.S.S.R.

Guido Comba, secretary of the Central Commtitee of Relief and Reconstruction Among the Evangelical Churches in Italy, has arrived in this country, reports Religious News Service, to carry on a three-month tour during which he will present to American churches the material needs of the Waldenisan churches in Italy.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for relief in Asia, have been received:

Laura A. Shoemaker, Plymouth, Ind.	$ 5.00
A Friend, Delhi, Calif.	25.00
First Baptist Church, Methuen, Mass.	5.00
Anonymous, Columbus Junction, Iowa	120.00
Anonymous, Lincoln, Neb.	10.00
Milwaukee Branch, Women's International League for Peace and Freedom	10.00
Community Church, Park Ridge, Ill.	206.00
Wilfred N. Mitchell, Nashville, Tenn.	20.00
C. W. Bailey, Big Creek, Miss.	100.00
Mrs. Howard Hunter, Lansing, Mich.	25.00
	$ 526.00
Previously acknowledged	$8,029.75

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

My Reputation (War.) George Brent, Barbara Stanwyck. *Comedy.* Shall the lonely young widow continue her romance with the marriage-shy major—a romance her Lake Forest friends persist in misunderstanding? Movie takes its egocentric heroine seriously, but is simply a painful much-ado-about-nothing, featured by continuous social drinking. *Synthetic.* M

The Sailor Takes a Wife (MGM) June Allyson, Robert Walker. *Comedy.* Young couple—he, suddenly discharged, no longer a "hero"—find series of hindrances to launching their marriage in New York flat where none of the equipment works smoothly, outsiders constantly interfere. Misunderstandings and typical "bedroom" situations become rather tedious with repetition, but performances are likable. *Fair comedy.* M, Y

The Seventh Veil (British film) Herbert Lom, James Mason, Ann Todd. *Drama.* Flashbacks retrace patient's career as psychiatrist delves for motive in attempted suicide, loss of ability to play, on part of woman concert pianist. Excellent recordings by London Symphony Orchestra and by Elaine Joyce, British pianist, make *musically delightful* this psychological film whose story can stand on its own feet as absorbingly told drama. M

The Stationmaster (Swedish film; English titles) Edvard Persson. *Comedy* about a villager (played by Sweden's most famous comedian) whose big heart, slow reactions and love for unfortunates interfere with his duties for railroad. Performances vivid enough to compensate for conversational sequences in Swedish. *Disarming*, delightful in its simplicity and spontaneous warmth. M, Y, C

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, What Next, Corporal Hargrove?

For Mature Audiences: Colonel Blimp, The Last Chance, The Lost Weekend, A Medal for Benny, Pride of the Marines, Rhapsody in Blue, The Silver Fleet, The Southerner, Spellbound, The Spiral Staircase, The Story of G. I. Joe, They Were Expendable, The True Glory, A Walk in the Sun. 4-10-46

'A momentous book. It has shaken me inwardly as no writing has done in a long time'

says CHARLES CLAYTON MORRISON of

The New Leviathan

by PAUL HUTCHINSON

Reviewing the book in the *Pulpit*, Dr. Morrison writes:

"This is a momentous book. I had intended to make my first sentence say a *terrifying* book, but I drew back and wrote 'momentous.' It has shaken me inwardly as no writing has done in a long time. Dr. Hutchinson has looked out upon the world scene with eyes that pierce the shams and disguises behind which the professional optimism of statesmen and churchmen hides the realities of our human predicament.

"What he sees is the huge, stark figure of the omnicompetent state arising everywhere on the ruins left by the war. This is the new Leviathan. It not only threatens to devour our liberties, but has already begun to devour them. It not only threatens to demoralize democracy, but has already begun to undermine it. Its encroachments on the domains reserved by our Constitution to 'the people' have actually proceeded far toward the totalitarianism which we vainly imagined our late war was waged to destroy.

"The American church itself is threatened by this monster, and does not know how imminent is the possibility that it too may find itself bound as the German church was bound. With innumerable facts Dr. Hutchinson supports and clarifies his thesis.

"You will not find anywhere a more realistic analysis of the indirections, the stupidities and the naiveté of the church, coupled with so profound a conviction that only the Christian church has what the world most needs for its salvation." $2.00

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